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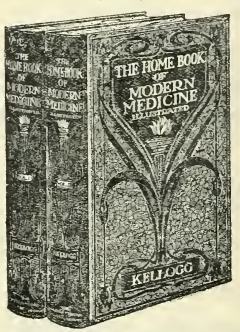
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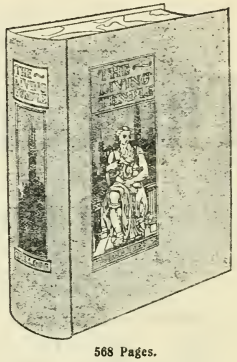
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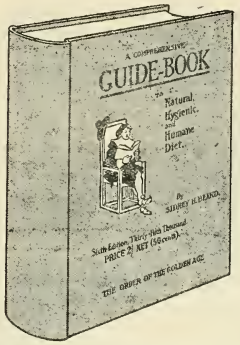
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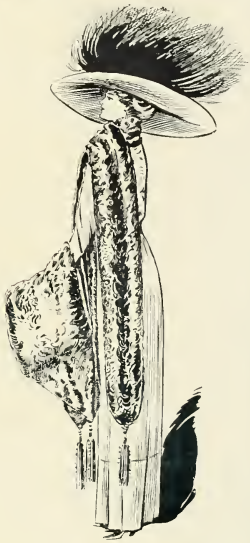


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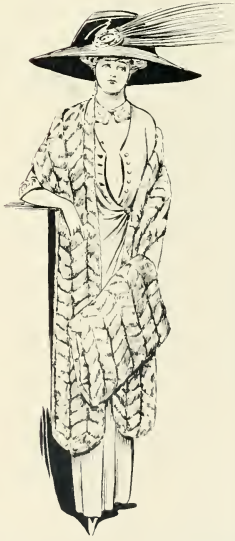
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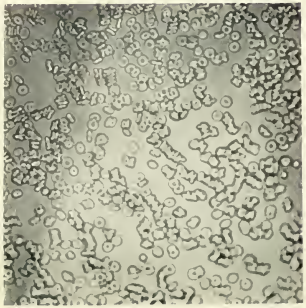
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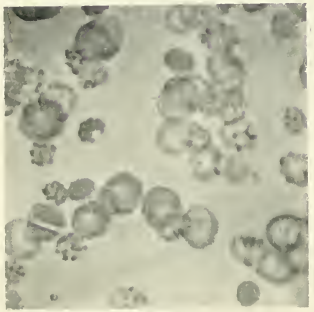
NOTE.— Samples of above can be seen at the Offices of The Humane Dress League, 153 and 155, Brompton Road.

THE CANCER SCOURGE.

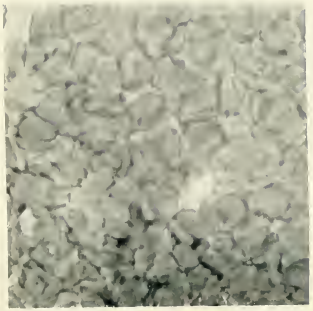
HOW THIS TERRIBLE DISEASE MAY BE PREVENTED.



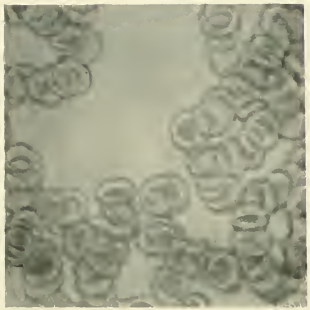
Mrs. A. Cancer of Breast at commencement of treatment. Note the irregular deformed corpuscles and thin disorderly arrangement, which indicates a highly neurotic condition. (× 900).



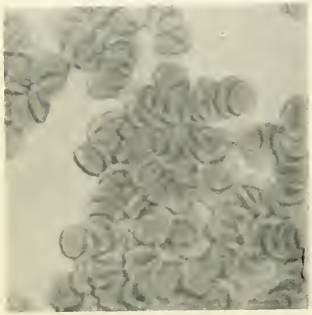
Advanced case of Abdominal Cancer. Note the deformed condition of many of the erythrocytes (red corpuscles). (× 1,000).



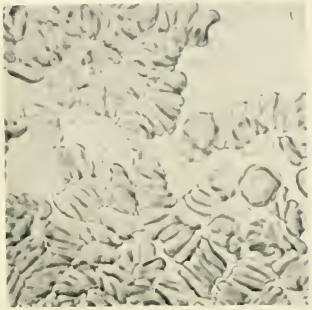
Case of Cancer of Breast ten months after treatment was commenced, and where complete recovery has taken place. The blood is now perfectly healthy in appearance. (× 1,000).



Blood of Mrs. A. after three months' treatment by fruitarian diet and radium. Note improvement in the vitality of the red corpuscles. (× 1,000).



Case of Cancer of Breast after eight months' treatment. Note the improved condition of the blood cells and also the absence of isolated cells. (× 1,000).



An illustration of normal healthy blood. (× 1,000).

THE PREVENTIVE AND CURATIVE EFFECT OF FRUITARIAN DIET (COMBINED WITH RADIUM TREATMENT) REVEALED BY THE BLOOD STREAM.

(See article on page 135).

THE HERALD OF THE GOLDEN AGE

The Official Journal of
THE ORDER OF THE GOLDEN AGE.
A Philanthropic Society founded to proclaim Hygienic Truth, to advocate the Humane Life, and to promote Social Amelioration.

Vol. XIV.—No. 6. [Entered at Stationers' Hall] APRIL, 1911. Published Quarterly. THREEPENCE.

Our Choice—Life or Death.

"'Tis Life whereof our nerves are scant; Richer and fuller Life we want."

The choice between vibration, or Life, and stagnation, or Death, is given to us on all three planes of our being—the physical, the mental, and the spiritual. And in accordance with our decision and action will be our conditions and destiny.



The uplifting sensation of full-volumed, intense and abundant Life is the natural reward of those who are active, useful and progressive; for vibration is one of the essential characteristics of health and vitality. But if the alternative course is chosen —permanent indolence, love of ease, and mere seeking after diversion—stagnation and degeneracy may be expected as the ultimate consequences.

On all three planes the Law operates with inexorable certainty; and even if only one part of our triune being is allowed to become stagnant and feeble, the whole will suffer loss. Therefore it is of importance that we should recognize this truth.

On the physical plane Nature punishes idleness and neglect of exercise or work with *atrophy*. If any limb or organ lies dormant and unused for a length of time, it becomes weak and incapable of effective effort — cellular stagnation results in physical impotence.

The man or woman who habitually avoids all strenuous exertion and outdoor recreation of a real sort, and who unduly patronizes the easy chair and the dining table, slowly commits suicide and invites suffering. Illustrations of this fact may be seen in every large residential hotel, as well as in many homes; while it is further evidenced by the sorry appearance of those unfortunates who are seen taking their daily "carriage exercise."

One of the chief reasons why the newspapers and hoardings are crowded with advertisements of remedies for indigestion and disease, is that so few people promote active circulation of the blood and healthy cellular metabolism by real physical effort. They so seldom perspire that the body becomes choked with morbid matter, the arteries are encrusted with earthy deposit, the muscles become so slack that chronic laziness and fatty degeneracy become manifest, and the way is thus prepared for the advent of cancer, apoplexy, gout, and other penalties of physical transgression.

The unhappy mortals who thus lapse from true manhood and womanhood—from that active, vigorous and healthful condition indicated by vibration, energy, alertness and exhilaration—are much to be pitied; for in most instances, ignorance of Nature's law has led to their undoing.

In many such cases physical salvation or regeneration has become a difficult matter; but Nature is kind, and quickly rewards the repentant transgressor who turns from his evil ways. Therefore even to a considerable percentage of these unfortunates the message of hope may be given:—"It is not yet too late to mend."

Persistent effort to regain health and fitness, by systematic exercise and a more hygienic life, combined with abstinence from excessive or wrongly chosen food, will soon lead to improvement in most cases. The cellular reconstruction of the body, which is always proceeding, will commence to take place under better conditions, and amendment will become manifest both in the personal appearance and in the increased capacity for work that is experienced.

On the mental plane Nature's rewards and punishments are dealt out with the same impartiality

and certainty. Those who are too indolent to learn, who neglect reading and self-culture, and who remain satisfied with the petty round of trivialities of a circumscribed life, miss the mental vibration and joy that come to those who press forward into the limitless realms of progressive thought, and climb the heights of understanding and clear vision.

Their doom is similar to that of the poor slum-dwellers of our great cities. They know nothing of the mountain tops of life, the vast horizon, the broad expanse of ocean and landscape, the vital ozone of the sea, and the invigorating air of the high places of the Earth.

With empty heads they go through life, suffering from a positive dearth of ideas and sensation, and knowing nothing of the happiness of keen mental activity. The 'feast of reason and the flow of soul' are not for them; for in their dull presence even the brilliant intellect, that might otherwise entertain and fascinate, becomes dormant, because the surrounding psychic condition is so inert and oppressive.

For such, the spheres of Art, Literature, Science and Imagination are virtually non-existent—mental stagnation condemns them to such unconsciousness as might almost be described as 'a living death.' And not only do they thus suffer loss themselves, but their lives which might have been useful to mankind are comparatively fruitless. Instead of a rich harvest resulting from their sojourn in this world, it yields at the last 'nothing but leaves,' or vain regret on account of wasted opportunity.

These unprogressive and limited souls are to be found everywhere—and especially among those to whom years should have brought knowledge and understanding. And they constitute a striking object lesson of the wisdom of choosing 'life more abundant' on the mental plane, so that each year that marks advancing age may bring with it the compensations and satisfaction that result from the sensation of utility and eternal progress.

Concerning the choice between Life and Death on the spiritual plane it is difficult to write so as to be understood by every reader, for many think of death as a *cessation of being*, not as a state of unconsciousness which is virtually the antithesis of Life.

We may well remember certain passages in Scripture, where one is addressed thus: "Thou hast a name that thou livest, and art dead," while others, being spiritually dormant, were exhorted to awake that life might be imparted to them.

Those who are themselves conscious of possessing this 'Life,' and have the gift of spiritual discernment well developed, are often impressed and awed by the intuitive realization that many men and women whom they meet in this world are to all intents and purposes dead to spiritual things. They neither see, hear, nor apprehend the verities, facts, and conditions of the spiritual world, and they seem incapable of vibration or response on that plane.

The pulsation or consciousness of the spiritual or eternal Life—as distinctly felt within their being by some, as the *physical* pulsation and consciousness by others—is all unknown to such. They are generally in bondage to the fear of death, and their idea of God is merely a mental conception of a Supreme Being who controls the universe—no sense of filial relationship, with its wonderful constraining influence, having yet been evoked.

To them, the 'great awakening' has not yet come. Personal experience has not yet made them understand the great reality of 'spiritual vibration,' nor that mystic force which, emanating from the higher spheres, urges on to spiritual and philanthropic endeavour those who have been 'born of the spirit' as well as of the flesh—thus being made conscious and active also on that plane.

The way is open, however, to all who really desire to press into that kingdom which transcends the physical and the mental realms of being. They have but to "ask" *with full purpose of heart* and they will receive, as soon as it is possible, the quickening touch that imparts new life. They have but to "knock," with earnest importunity, and the door will be opened unto them.

Admittance into this higher realm of sensation is an experience worth striving for. But although the portal is free to all who really aspire to enter, who are ready to obey its laws and to breathe its atmosphere of Love and Service, it is *only* to such that it is flung wide. We are created free agents, and upward evolution depends largely upon ourselves; for we can grovel or aspire—as we choose. And it is significant that He who knew most about the blessedness of this fuller life and the way thereunto, should have exhorted those who came to him, to "strive (*agonize*) to enter in."

But those who *are* conscious of having passed from death unto Life, and who desire to increase in strength, capacity, usefulness and understanding, should ever realize the necessity for vibration, activity, and service.

Without spiritual endeavour there can be no spiritual progress; and unless there is some definite dedication of time and strength to beneficent work of some sort—to such extent as the duties and obligations of mundane circumstance render possible—our journey to the Promised Land of spiritual attainment and fuller realization will be a tedious one, and we shall suffer much delay and disappointment.

'Service' is the condition of progress and attainment on all planes. Nature's law concerning our physical food is: "He that will not work shall not eat," and the same law applies to enjoyment of the 'bread of Life' and the fruits of the Kingdom of the Spirit.

Our evolution is in our own hands, and although abundant response is made to our every effort, and constant incentive is provided to urge us onward and upward, we must each choose our future conditions and destiny, and by adding our works to our faith accomplish our own desires. And it will be well for us, and for the world, if we choose vibration and Life rather than stagnation and Death.

Sidney H. Beard.

Pure Diet and the Etheric Body.

By WELLESLEY TUDOR POLE.

The majority of people, even in the Western world, are already familiar with a multitude of arguments in favour of a bloodless diet. Many books have been written, and much has been said, in favour of Vegetarianism from the health standpoint as well as from the humane, the moral, and the intellectual standpoints; but my present object is to get away as much as possible from the beaten track, and to explore a realm that is, to the majority of folk, unreckoned with and very little understood.



First, let us consider the effect of meat-eating upon the etheric body of the individual.

Before going further, let me explain my terms. The etheric body, or 'double,' is a body formed of finer particles of matter than the physical body, yet similar in shape, and can be said to fit over the physical body as a glove fits over a hand.

It is called etheric because it functions and draws its life-force from the ether, just as the physical body draws its life-force from the air, and it is called a double because it is the exact counterpart of the physical body itself. The etheric double of an individual is in reality considered to be the link or medium between the physical body (especially the brain and solar plexus) and that higher portion of the individual consciousness centred in the mind, which is sometimes termed the higher self.

The vibrations or emanations given forth from the etheric body in the form of light or colour are often called the 'aura.' When people use such terms as 'personal magnetism,' 'healing emanations,' and so on, they are hinting at the existence of this etheric body; but very little is yet known about it, except by occult students, and science is only just beginning to dimly suggest its existence.

Telepathy, thought-reading and transference, psychometry, and similar phenomena are undoubtedly dependent upon the etheric body of man, as upon the ether itself, for their manifestation, and, as the greater portion of the so-called intellectual life of the world is in reality produced by the unconscious interchange of thought between man and man, how important it is to study the medium which makes this invisible thought-transference possible! I believe the time is close at hand when science will have learnt how to measure and even photograph the etheric counterpart of the physical body, and to gauge its functions accurately.

Now, there are reasons for believing that the etheric body has within itself a central exchange which receives what we may term 'currents,' for want of a better term, from the mind and from elsewhere, which are transmitted to the brain, and, through the brain, to the whole nervous system of the body. Also, somewhat similar currents are transmitted from the nervous system of the physical body, and carried, via the brain, to the exchange within the etheric body, which, in its turn, transmits these currents to the mind or higher self. The currents that descend might, perhaps, be termed 'spiritually magnetic,' and the currents that ascend 'animally magnetic.' As life, as we know it, is to a great extent dependent upon the action and interaction of these ascending and descending currents, the great importance of carefully preserving and cleansing the etheric body through which they pass becomes at once apparent.

Supposing the etheric body of an individual is clogged, coarsened, or unclean, it is very difficult for the spiritually magnetic currents to carry out their normal function; likewise the ascending 'animally' magnetic currents are unable to fulfil their natural mission, and discord and ill-health take the place of harmony and health throughout the whole being. On the other hand, when the etheric body is clean and pure, health and harmony naturally become established. In this case the aura of the individual becomes bright, and rays forth beautiful colours, blues and yellows and pinks particularly; but when the etheric body is clogged and impure, the aura becomes thick and grey, and sometimes intermixed with splashes of crimson.

Now, the point with which we are at present concerned is this: How can this etheric body be cleansed and kept in a fit condition to carry out its natural functions successfully—functions that are so vital to the welfare of the whole being? The answer is: By right thinking, right living, and right feeding, and these to include regulated deep breathing and plenty of sun and fresh air. The particular question now before us is this: How does the eating of meat—flesh from which the life-force has been driven—affect the etheric body? This is what I want you to consider very carefully. In order to do so we must turn for a few moments to the problem of life and death so far as the animal itself is concerned.

When a sentient creature is killed, the indestructible life-spark escapes and disappears. We will return to that later; at the moment we are concerned with what is left behind. If you are a seer, and have carefully studied the corpse of a freshly slain animal, you will notice that there is a form of 'life' still attached to the flesh, and this may be termed the magnetic aura, which emanates from an animal in the same way that it emanates from a man as described above. The suddenness of a violent death seems to transfix this aura or magnetism upon the flesh and blood, and the process of cooking only partially transforms or disintegrates it. During life the magnetic aura of an animal is beautiful to look upon, but at death it becomes as grotesque and as hideous as the carcass itself.

If your inner vision is at all developed, you will be able to examine for yourself, as I have done, in slaughter-houses and butchers' shops, this

peculiar 'attachment' surrounding and emanating from the corpses there displayed, and it is doubtful whether the sight would make it possible for you ever to eat meat again. For the meat-eater absorbs this animal magnetism with the flesh, and it has an especially engrossing effect upon his own etheric body and aura. Careful observation leads one to the definite conclusion, therefore, that meat eating, which can hardly be said to have a purifying effect upon the physical body, certainly tends to injure and even defile this finer, semi-invisible etheric body of ours, and makes it more difficult for the mind to reach and control the body, without which there can be no true health or happiness.

Let me here say that those who cannot examine for themselves the effect of the sudden driving out of the life from a sentient creature, or realize what is really left behind, invisibly attached to the body itself, should hold an open mind on the subject, until they are in a position to obtain first-hand evidence for themselves. In the meantime, those who can see their way to relinquishing the inhuman habit of supporting their own life by the destruction of sentient creatures will never regret the day on which they first adopted a vegetarian or fruitarian diet.

Is not the mind the slave of the body in the great majority of instances? It should not be so, and we should do all in our power to at least restore the balance between the two. Surely it is an undoubted fact that all progress and evolution, individual or collective, is dependent upon the power of the mind or real self, to control not only its own activities, but also the activities of what are sometimes called its 'lower self'—*i.e.*, the emotional self, centred in the etheric body about which we have been speaking, and the physical self functioning in the brain and throughout the whole physical body. Let me repeat, therefore, the fact that meat-eating not only coarsens both these lower bodies just referred to, but renders it more difficult for the mind to regain the control of them, by which, and by which only, all true upward progress is possible.

It may be urged that I have exaggerated the effect of meat-eating and over-estimated its dangers, but I am ready to stand by my words and even to add that I consider that the adoption of a bloodless diet is one of the principal reforms at present before the world. *Man is not a carnivorous animal*, and is it for one moment probable that the Creator intended that the most spiritual and highly evolved of all animal creation should support and renew physical existence by the deliberate destruction of sentient life?

Man argues that he is king of the animals, and it is true that by his superior skill in the construction of weapons of defence and offence he has made all animal creation, below him in the scale of evolution, his bondservants and slaves. In passing, it is interesting to note that man has roughly divided the so-called lower animals into four classes:

(i.) The vegetarian animals, whom he breeds to eat.

(ii.) The carnivorous wild animals, whom he hunts for sport, and rarely kills for the table, but simply for the joy of killing.

(iii.) Beasts of burden (principally vegetarian feeders), whom man finds too useful to destroy.

(iv.) Domestic pets, often as carefully cared for by Man as his own children.

In passing, it is also interesting and significant to note that the carnivorous animals are most ferocious and bestial (if one may use the word), whereas the vegetarian animals display higher and more evolved characteristics as a whole, are less savage and brutal, yet are none the less strong and healthy.

Now let us turn to another aspect of our subject, one that is none the less important, but more difficult to portray. What happens at the change called death, when man passes out of his material envelope and 'disappears' from material vision? That portion of the spiritual man that has been dwelling within the physical body withdraws, and for a time remains encased in the etheric body. The latter, at death, becomes gradually detached from the physical body, but continues to draw its life-sustenance, as before, from the invisible ether. This ether interpenetrates our atmosphere, and is visible to clairvoyant vision. The process of withdrawal can be watched at deathbeds by the trained seer, and it is a fact that, if the etheric body has become defiled during earth life by evil thinking and impure feeding, it is unable to rise from earthly conditions, but remains for some time in the vicinity of the corpse itself. Consequently, the spirit imprisoned within cannot rise to a higher realm until a purifying process has taken place. Purification by 'spiritual fire' is recognised in all religious thought, and is sometimes termed purgatory, hades, and even hell, in the Western world.

The point to be emphasized in this connection is the necessity for so purifying the physical and etheric bodies during life by right thinking and pure living, that at death the spirit may be enabled to rise at once out of earthly conditions and pass on to its next series of experiences and activities. Flesh-eating cannot assist in this process of purification, whether it be regarded from the mental, emotional, or physical standpoints.

It was once my fate to come into contact with a man whose life had been given up to the lusts of the flesh: amongst them heavy meat-eating and drinking. This, of course, was an extreme and not an average case. As a consequence of his habits, this man was surrounded by an aura that was grey and lifeless, and his etheric body had become so gross as to be almost physical and tangible rather than superphysical and invisible. One day he died a violent death by poison (not self-administered), and in coming unexpectedly upon the corpse within a few hours of death, I was struck by the fact that the etheric body remained hovering above the physical body, earthbound. The sight was not a pleasant one, and the gradual process of purification in that particular instance would probably take years of our time to accomplish before the etheric body would be able to rise above earth conditions and release the spirit within.

I do not wish to be misunderstood. Meat-eating is only one of the evils to which man is subject, just

as alcohol-drinking is another. The effect of either in moderation is naturally not so easily discerned as the effect produced when taken in excess, but both are fundamentally wrong in that they tend to increase the difficulty which surrounds the spirit in its attempt to purify and uplift the whole being. They are wrong for other equally important reasons also, but these lie outside the scope of the present paper.

One other aspect of our subject must be touched upon—namely, What becomes of the life-spark that escapes at death from the body of an animal? We cannot prove that an animal spirit has not an independent individual life of its own when released from the body. Be that as it may, it is an undoubted fact that Man is constantly creating hell by the slaughter of something like one million animals *daily!* The effect of this slaughter upon the etheric atmosphere around us is incalculable.

Surely it is time that we asked ourselves whether we have the right to destroy life—to murder that which contains within it the life that is common to us all? Surely the day is coming when the eyes of the world will be opened, and when this madness will pass! More than half the inhabitants of the earth are already vegetarian. Is not the time coming when the other half will also cease from slaughter?

* * *

THE DIGNITY OF WORK.

Respect your calling. Put your heart in it. Work with a purpose, and do it with your might.

Be larger than your task; prepare for it thoroughly; make it a means of character building.

Do it in the spirit of an artist, not an artisan. Make it a stepping-stone to something higher.

Recognise that work is the thing that dignifies and enobles life. Choose if it is possible, the vocation for which nature has fitted you. See how much you can put into it, instead of how much you can take out of it. Remember that it is only through your work that you can grow to your full height.

Remember that every vocation has some advantages and disadvantages not found in any other. Regard it as a sacred task given you to make you a better citizen, and to help the world along. Remember that every neglected or poorly done piece of work stamps itself ineffaceably on your character.

Educate yourself in other directions than the line of your work, so that you will be a broader, more liberal, more intelligent worker. Regard it not merely as a means of making a living, but first of all as a means of making a *life*—a larger, nobler specimen of manhood or womanhood.

Christian Intelligencer.

"What this Age most needs to learn is that loving is the serious business of life."

"By this you may know that you love; when to *suffer* for the sake of the Beloved is sweeter than to *enjoy* for your own sake."

Man as a Cooking Animal.

Man is not only a cooking animal. He is *the* only cooking animal, and this fact has been adduced as a proof of the value of his brain processes as against all others. Let us examine and perpend. May it not be something more than a coincidence that the only cooking animal is also the only universally diseased animal?



What do I mean by this?

I mean that most of us are either congenitally diseased, or born with hereditary tendency to disease, or suffer from many minor diseases during life, or end our lives decades before the natural term. And that few or none of us get what we should out of our lives while we possess them.

Of what other animals can this be said?

It is true that animals in a wild state run the risk of insufficient food and water. Also there are a few mysterious epidemics caused by microbic foes—such, for example, as the grouse disease. But, taken as a whole, of the animal community, health may be predicated. Of the human community, disease may be predicated.

You know, for instance, that of every eight women one by the law of averages will die untimely of cancer.

You know that almost every man or woman in England who has touched the age of 40 suffers from one form or another of arterial degeneration. And this is a many-sided danger. The list of fatal diseases to which it leads is a long one. The list of minor troubles is longer still.

We see that the teeth in the human race are almost invariably in a state of decay at an early age.

What self-respecting animal would endure such a state of things and such a disgusting condition of the mouth? It can only be found amongst domestic animals, who are fed not according to their instinct, but to our caprice and ignorance. People do not realize what a danger signal is found in dental decay. Because it is hidden they put up with it; and women, who will spend lavishly on their dress and amusements, hesitate to take themselves or their children for the quarterly visits to the dentist, which should be regarded as a necessity.

But we must begin lower down than the dentist if we seek for the causes of anxiety and their cure. We have the racial poisons, such as alcohol and the foul and preventable diseases about which there has been such a deadly conspiracy of silence.

There are the baneful influences of city-dwelling and town-dwelling to which the race is certainly as yet not broken in and acclimatised.

There are faulty and insanitary clothing, and many other baneful influences which I have not space to detail. But my point is that, granted all these adverse influences, does it not become absolutely incumbent on us to observe the more faithfully the laws of nature which we *can* obey and which are our only protection—the laws relating to right food and drink?

No law can be broken with impunity, but this is fundamental.

The actual cells and tissues are compounded of the food we eat. The blood stream is poisoned or clean according to its constituents. Accordingly this consideration almost dwarfs others, being as it is the foundation of morals (which are health of body and mind), and therefore of the rise and fall of great peoples and civilisations.

I believe one primary foundation of this health to be an abundant, if not an exclusive, supply of uncooked food.

Why should uncooked food be best?

A doctor (himself an ardent advocate and excellent specimen of this way of living) told me lately that his theory on the subject is that nothing but life can feed life. For this I cannot answer. It is only a theory. But he carries it out so far as to eat nothing which could not reproduce its kind—eggs, fruit, roots, vegetables, unkilled by the cooking process. The persons who laugh at all that cannot be seen in the test tube may ridicule this idea. I do not ridicule it. Life is a mysterious thing. It struggles on under cruelly adverse conditions—in city tenements, through rich men's over-plenty, through poor men's semi-starvation—but it has its little-known laws, and, judging by results, I should say it is one of them that like derives from like. And that, from the life of the pure air, of the purifying sunshine, and of the vital, pure and plentiful fruits of the earth, pure life and thence only may be drawn. Ordinary vegetarianism is, of course, a much more excellent way than meat-eating; it leads to consideration of the question. The vegetarian has realized the importance of his subject. It is probable that he will know twice as much of the laws of his being as the man who lives in the ordinary way and never gives the matter a thought, save in his frequent ailments. And I think the vegetarian has a better average of health, and quite certainly more endurance than the meat-eater. This fact has been proved by so many tests as to be indisputable. Therefore I consider the vegetarian as living on a much higher plane than the meat-eater, and I believe the reason to be that he gets more of the natural food of man.

But the vegetarian might do better. He makes certain mistakes.

He has, for obvious reasons, modelled himself on his meat-eating companions. He, too, must have his four meals a day, and they must emulate as far as possible the flavours of the old *régime*. Soups, cutlets, masses of cooked vegetables, disguised under different names, lentils, hard peas (which are much more suitable for creatures possessing a gizzard), large slices of bread and butter and cake. When I see these foods eaten—foods that ferment in the alimentary tract, causing all sorts of dyspeptic disturbances, I feel more than ever that there is a more excellent way still.

There is no need to eat the littlest portion of meat. It is an unclean and dangerous food—dangerous in itself, dangerous to eat in conjunction with other foods, altogether to be disowned by science and by humane feeling.

Uncooked foods are the best—such foods as milk, cheese, eggs, fruit, nuts, etc.—and the changes that can be rung on them are surprising.

What is to be the index of health—for it is clear that meat, tea, coffee, and other foods containing the stimulant poisons will often for years produce a surface health which conceals the mischief and the early approach of old age proceeding in secret. I should say these are the indications of health—blood colour, weight, circulation, power of endurance and resistance. If these are satisfactory—and the uncooked food system eminently produces these—there is not much to grumble at.

The natural foods, eaten in their natural state, do not cause putrefaction in the intestinal canal. How can this be proved? By personal observation and scientific tests.

But let me give a word of caution. Abnormal and unhealthy people must be careful. For them the uncooked food may mean dyspeptic trouble. For the young, the healthy, and the intelligent, there is no way, I think, so good.

I need hardly add that all the food must be scrupulously cleaned.

As a last word I should say—in capitals, if possible,

THE SUN IS OUR NATURAL COOKING FIRE.

Lily Hodgkinson.

THE SLANDER EVIL.

An "Anti-gossip Club" in Columbus, Ohio, has adopted the following Common-sense Rules for the guidance of its members:—

That we watch carefully our conversation and see to it that we do not drop one word of doubt or suspicion of any one's good name or intentions, even though we may have a personal dislike for them.

That we will not allow repeated in our homes or place of business any idle gossip of a scandalous nature.

That we attend strictly to our own business, and extend to our neighbour the privilege of doing the same.

That we give every one the benefit of the doubt, and turn a deaf ear to all conversation that is detrimental.

That we make no accusations unless we have positive and demonstrable facts.

That we strive faithfully to live up to these resolutions and to rigidly enforce them within our own domain.

The Cancer Scourge

AND HOW TO DESTROY IT.

By ROBERT BELL, M.D., F.R.F.P.S., &c.

(Being part of an Address delivered in the Lecture Room of The Order of the Golden Age).

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When we are aware that 30,000 people die of Cancer every year in England and Wales, while a proportionate number also succumb to it in Scotland and Ireland, and that 25,000,000 of the inhabitants of the globe, at present, are doomed to be cut off by this terrible scourge, all of which deaths are preventable, is it not a matter for wonder that the public remain indifferent to the safety within reach of all, if only a little common sense were exercised?



It is incumbent upon me to add that this enormous death rate is to a large extent due to the fatuous and almost universal resort to operation with its accompanying mutilation, which *invariably* provides a certain nidus for the disease to re-assert itself, and at the same time militates both against Nature's efforts to cure and the efficacy of therapeutic measures by which the healing power of Nature may be materially assisted.

Man is responsible for all the physical penalties in the various forms they assume, by which life is made a burden, and which frequently hasten the culprit, crushed and broken by untold suffering, to a premature grave. All these penalties are the result of his own reckless disregard of dietetic and hygienic laws.

The Apostle Paul said—"If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." And it is defilement of this living temple, which is answerable for the lamentable, and I may add—more shame to us—preventable, amount of disease and suffering which at present penalizes the human race. Wanton disregard of the beneficent laws which have been laid down for our guidance is a human characteristic, and, notwithstanding the daily reprimands we are receiving, Man goes on, a slave to habit instead of being guided by common sense.

He permits his palate to take precedence of his stomach, and employs himself diligently in committing slow suicide, and in the cultivation of disease in its varied and innumerable manifestations, in place of ordering his mode of life naturally in accordance with the capabilities of his organs of digestion, assimilation and excretion.

Disease is the direct result of filth in one form or other. It may be external to the body in the first instance, and introduced by vitiated air, contaminated water, eating the flesh of dead animals, parasites due to uncleanliness, or the consumption of various tinned articles, which may have undergone decomposition or otherwise become dangerous by the absorption of chemical agents derived from the vessels in which they are contained.

Or it may be attributable to the undue retention of offensive material within the body, in consequence of which absorption of toxic matter into the blood is continuously taking place. And I have no hesitation in affirming that this latter cause is one of the most potent factors at work in reducing the disease-resisting power of the otherwise capable cells of which the body is composed.

Now, it is a remarkable fact that the flesh of dead animals, when entering into the dietary, not only undergoes the most offensive form of decomposition, and gives rise to the most noxious toxins, but also promotes the retention of these within the colon, and so favours their absorption; and yet the most erroneous impressions as to the wholesomeness and nutritive value of butcher's meat are prevalent. For example, how few realize that a pound of whole-wheat meal bread contains a little more than double the amount of food units that are contained in a pound of beef; a pound of peas three times as many; and a pound of almonds even more.

If we consider the practical results of a non-flesh diet, we find that those who solely rely upon this, are not only longer lived, and also retain a higher standard of health, but have, in addition, been capable of very much greater endurance than the flesh-eater.

Why Flesh-food is Injurious.

I would draw attention to a most incontestable argument against Man indulging in the flesh of dead animals, and what is most revolting, of animals that have been subjected to all kinds of cruelty, and deprived of life simply that *he* may indulge a morbid appetite, the while cultivating disease, and committing possibly a slow, but certain, suicide.

The alimentary canal in the *carnivora* is short—about three times the length of the body—and the colon smooth, so that the excretions, which very rapidly undergo decomposition, remain but a very short time in the canal. Now, in Man the canal is long—twelve times the length of the body (trunk)—and the colon sacculated; thus the food remains for a longer period in the system before the residue is voided. It is apparent, therefore, that a flesh diet, which rapidly undergoes decomposition, is not *in any way* suitable to man. Nay, more, it is not only unsuitable, but it is *dangerous*, and is, to a large extent, accountable for the more serious diseases to which the human race is subject.

How can it be otherwise, when we know for a positive fact that uric acid is increased as much as three times above the normal in flesh-

eaters, and the amount of urea, secreted by the kidneys, is doubled by the use of a flesh-diet? These important organs, therefore, are over-taxed. Can we wonder then that so many people suffer from rheumatism, gout, calculus, Bright's disease and many other maladies, which are distinctly traceable to this potent poison?

Cancer, a Self-inflicted Disease.

With these preliminary remarks, I come now to deal more particularly with the "Cancer Scourge and How to Destroy it," though, if the narrative of facts, which I have just attempted to explain, were taken to heart and the lesson they are intended to teach, acted upon, there would be no necessity for further explanation, as no such plague would now be in existence.

As I have frequently affirmed, Cancer is an entirely self-inflicted disease, and is the most severe penalty to which Man has rendered himself liable, and this, notwithstanding the fact that its causation is self-evident. Many attempts have been made to elucidate the mysteries in which it is enveloped, while vast sums of public money have been expended in recent years, especially in connection with that colossal failure which goes under the name of the Imperial Cancer Research Fund. Year after year, thousands of pounds have been spent in futile experiments upon innumerable defenceless animals by men whose practical experience of the disease *in Man* is evidently very limited, and who are too ready to believe that the so-called mouse-cancer has some relation to that which afflicts Man, and from the study of which some possible benefit may be derived.

Surely, it is not too much to expect that, if ever the Cancer problem is to be solved, a similar course should be pursued to that advocated in other instances, where a solution *has* been obtained. No one would ever expect a man to solve a problem in the sixth book of Euclid before he had mastered those preceding it. It is just the same with disease of any kind, but especially is this the case with Cancer. It is no earthly use beginning one's investigations at that period of its existence when no one of ordinary intelligence can mistake its nature, and when, moreover, it has probably become incurable. *We must go to the root of the matter*—study its natural history, analyse the conditions that are invariably present at its initial stage, study the habits and environment coincident with its development, and compare these with the conditions of life surrounding those who have escaped the scourge.

Diagnosis by blood-examination.

At this point I should like to draw attention to the fact that most valuable information may always be obtained by a careful examination of the blood; so much so indeed that the advent of disease of various kinds, and especially of Cancer, may be recognised long before it has assumed an active stage of existence. It would therefore prove a wise precaution to have one's blood examined at regular intervals, when photographs could be taken, which would prove useful and interesting for future reference and comparison. *The appearance of the blood is a splendid indication of the present and near-future state of health,* and points clearly, when this is unsatisfactory, to the fact that steps should be taken to rectify or avert any latent disease process.

That "the blood is the life" is an accepted fact, but it is equally true that the blood is also the source of disease, and eventually death; but, by proper care, the two latter eventualities may be deferred for a longer or shorter period, according to the judgment that is exercised. It is therefore incumbent upon everyone who desires to guard against disease, to take every precaution to retain the vital fluid in its pristine healthy condition, and this objective can readily be attained by conforming to those hygienic laws, which it is the duty of everyone, who is the possessor of a well-balanced mind, to make himself thoroughly acquainted with, and obey to the letter.

Were we, in such circumstances, able to take cognisance by actual observation of the changes which have taken place in this fluid during its passage through the arteries and veins, we should perceive that its contents have departed considerably from the healthy standard, while to those normally present, we would perceive that others have been added, which are quite foreign to it in its pristine condition. Its features, in short, have been completely altered. Now as, confessedly, it is impossible to take actual observations of the blood in its passage through its channels, where, of course, it is *the vital* fluid, and this notwithstanding the fact that its vitality may have become more or less impaired by the effects of injudicious living, yet it is possible to arrive at a pretty correct view of its condition existing *within* the body, by examining it immediately after it has been abstracted from its source, and then watching its behaviour for a few minutes, at the same time not overlooking any change that may have taken place in its contents. It is, moreover, advisable to take a photograph of the field under the microscope for future reference and comparison—having in view a similar proceeding—so as to arrive at a correct conclusion when a sufficient time has elapsed to ascertain the effect of treatment.

By this method of diagnosis most valuable and reliable information may be obtained, in so much as by this method it is quite possible to anticipate the tendency towards a morbid development, which might, if unchecked, culminate in serious disease. Thus steps may be taken to avert a course of events which, without the knowledge thus obtained, would render treatment much less promising, as the disease process would have been permitted to advance unchecked.

From the numerous observations I have made upon the blood, both in its healthy and diseased condition, I have been led to the conclusion that blood testing will, in the immediate future, occupy a most important position, not only in anticipating the advent of Cancer, but in diagnosing its presence, when otherwise this could not be definitely ascertained. It is hardly possible, then,

to estimate the value of the assistance afforded by this method of diagnosis, as, by its aid, prophylactic measures may be had resort to, sufficiently early, to avert the disease process; and, even when this has proceeded to an early development into a concrete form —in which condition it is readily amenable to treatment—it may, by the adoption of judicious measures, be completely overcome and health reinstated.

Photographs of the blood can be taken at each examination, thus demonstrating the effect of treatment.

There are many conditions of the bodily health which invariably precede the incidence of Cancer, though these may not in every instance culminate in the disease, yet they are sufficiently worthy of note to be borne seriously in mind, and should induce one to seek advice without loss of time.

The symptoms I specially refer to are the following:—Rheumatism, constipation, a feeling of languor, persistent dyspepsia, and ovarian disease.

It is madness to imagine for a moment that laboratory experiments, and especially when these are made by men who have had little or no practical experience of the disease in its various phases, *or of the predisposing causes which lead up to its incidence*, can ever prove of any real service towards eradicating the disease. Were, however, one-fourth of the sum expended in these futile experiments devoted to the upkeep of an institution where the disease could be treated on rational lines, and the public—also those medical men who should care to learn—receive instruction upon dietetic, hygienic and sanitary principles, there would speedily be a very different story to tell.

On the other hand it is most unfortunate that so much valuable time is frequently lost by victims of this disease, by putting off, from day to day, any consultation of a competent authority at the commencement of any suspicious symptom.

It is not to be inferred, however, from these remarks that I believe the patient might, even in the earlier stage of the disease, have been saved *by operation*, for when operation is resorted to, with its attending mutilation and destruction of the anatomy of the parts, we have, as I have stated, every reason to anticipate that the result will be disastrous.

If Nature, unaided by therapeutic measures, is capable—and many such instances are on record—of accomplishing a cure, surely it stands to reason that, were we to do all in our power *to correct the evils that have led up to the disease*, and take measures to improve the nutrition of the cells of the body, thus putting an end to the evils militating against healthy cell metabolism,—for it is only this that benevolent Nature is ever aiming at—we should have every reason to anticipate a favourable result.

Futility of Vivisection and Serum-Quackery.

The cause of Cancer should be palpable to everyone; but how seldom it is realized and comprehended; and the same may be said of nearly every other disease. We have vivisectors, pursuing their cruel career in innumerable biological laboratories, who go under the name of 'medical investigators,' and yet who, so far, have not advanced, but have actually retarded the progress of medical science. These are recognised and rewarded because they advertise each other so persistently and because the public are so unenlightened. But the more rational investigators, who have studied, observed, and *proved* the remedial efficacy of Natural treatment, which consists in a wholesome dietary and the elimination of the sources of disease, are almost unrecognized at present.

Vaccination, serum quackery, and the suggestion of altering even the anatomy of the alimentary canal, to render it in the eyes of these so-called scientists more adaptable to the dietetic vagaries that have been so universally adopted, are each and all evils which will, I am certain, in the near future, be viewed as the irrational policy of men who, to put it mildly, were trifling with human life.

It is impossible to inject serum derived from diseased animals into the human blood without seriously and permanently impairing the vital energy of the various cells which compose the body into which it is introduced, for it reduces the resisting power to disease. Besides, the very idea of such a procedure is disgusting. And it is possible that vaccination, which has for many years been made compulsory by Act of Parliament, is responsible, to some extent, for the increasing prevalence of Cancer, for this reason, that the lymph may be contaminated by a certain hereditary disease. It matters not how remote the origin of this has been, it will permanently produce, even in its attenuated form, a pernicious influence upon cell life, and thus render the innocent victim more prone to disease—and this applies especially to Cancer.

Cancer is Preventable.

View the disease as we may choose, we shall invariably be compelled to arrive at the conclusion that Cancer is, in every instance, directly attributable to the contravention of Nature's laws, and, therefore, preventable. "Why, then, inoculate, puncture, poison, torture, maim and cut, with waste of precious time and loss of life, in further distressing experiments on domestic animals? Why proceed year after year, searching, hoping, groping in vain for the *artificial* remedy, when the *natural* is at hand," as Dr. Elmer Lee has so tersely put it.

No laboratory will ever be able to find a substitute for hygienic living, or an antidote to an unwholesome diet or a pernicious environment. We must conform to our physiological necessities, or disease will be the continued result.

The Cancer-Cell is a Cannibal Cell.

That my meaning may be more thoroughly comprehended, I will endeavour to throw further light on the subject by treating it from a different and an illustrative point of view.

A disease neoplasm—which Cancer assuredly is—*cannot possibly establish itself in healthy tissue* It must, therefore, be assumed that before Cancer can possibly take possession of any locality, the health of the part attacked has previously, to a

greater or less extent, been seriously compromised. Moreover, this must have proceeded to such an extent that its vital vigour has become reduced to such a degree that the natural resisting power of the cells to disease has practically disappeared.

This being the case, morbid cells experience no difficulty in asserting themselves, and having accomplished this, the weakened tissue upon which they have become located is still further devitalized and falls an easy prey to the invading organism. This speedily extends its area and dimensions, which is due to the rapid proliferation of its cells consequent upon their being overstimulated by the morbid sustenance derived from their environment. For *the Cancer-cell is a Cannibal*, and rapid multiplication of its cellular structure is its chief characteristic. Now this, as we shall see later on, is entirely influenced by changes in its pabulum.

It is in a similar manner that fungi are enabled to take possession of dying or dead material. And it is evident that Cancer partakes very largely of the nature of a fungoid growth, and the resemblance becomes still more striking when we look more closely into the subject.

Notwithstanding this, however, I am strongly inclined to believe, if I am not actually convinced, that in its early stages malignancy is not invariably present. Hence we find that, if the disease is taken in time, it is, as a rule, amenable to rational treatment.

The growth, then, in its now advanced stage of existence, being composed of cells of a fungoid nature, has ceased to conform to those physiological laws which govern normal cell-life, and its characteristics have undergone a complete metamorphosis, in so far that they have become anaerobic—that is, they have ceased to depend upon oxygen as their vitalizing agent, and now, like all fungi, absorb carbonic acid, in place of throwing it off as effete matter, which healthy cells do.

In no particular do cancer-cells conduct themselves as their healthy predecessors were wont to do,—though they still retain many of the features of their parents—for they tend rapidly to increase in numbers, and, in doing so, persistently invade, destroy and displace fresh tissue, at the expense of which the diseased area continues to increase, not only in dimensions, but in virulence. Eventually, like all independent growths, whatever their nature, the cancer-neoplasm, as I have pointed out, on a previous occasion, arrives at maturity and then fructifies, this stage of existence being characterized by the development of capsular bodies—degenerate leucocytes, filled with innumerable spores—each of which contains a poisonous alkaloid, possessing very similar properties to muscarine (the poisonous material contained in many of the dangerous fungi), if not identical with it.

About the same time, a somewhat copious secretion, of an acrid nature, exudes from the diseased area. This invades the surrounding tissues, and, by its erosive action, penetrates the walls of blood-vessels and lymphatics, thus opening channels, by which detached cancer-cells find their way into neighbouring glands and distant organs, giving rise to secondary diseased areas.

Now, to understand the great change that has taken place in those cells which have undergone malignant metamorphosis, and bearing in mind that they owe their origin to normal cells, we require to note the important fact that their original and healthy condition was only compatible with their being constantly in contact with, and bathed by, the alkaline blood, whereas, when malignancy has become established, their secretions become not only highly acid, but virulently acrid, both of which features, as can readily be supposed, account for the gradually increasing rapidity of development of the tumours, which becomes more and more pronounced as time advances, and also for the secondary results to which I have just referred.

There remains, however, an equally important factor in the disease process to be considered, which, so far as I know, has not been noted by any previous observer. This is the presence of the poisonous alkaloid I have mentioned, and which it would appear only manifests its existence during the later stages of the disease.

Dietetic Purification Essential.

It is not difficult, then, to perceive how vitally important it is to concentrate, with watchful care, our attention upon any evidence of disease before it has had the opportunity of arriving at an advanced stage of its existence—that is to say, if dietetic and therapeutic measures are to be given the opportunity of proving of service. Our object should be to aim at restoring the vital energy of the whole cellular system, and by so doing deprive the invading neoplasm of its pabulum. By accomplishing this we shall succeed in slowly starving it out of existence; for, as I have before observed, it is impossible for it to thrive on a healthy soil. This object, however, we shall never attain if the patient persists in subsisting upon the dead products of the culinary art, which, as we know, tend to induce unhealthy cell proliferation.

In this connection we should remember that the morbid cells are not possessed of equal vitality with those in robust health, and this fact is always in favour of a successful result following a rational line of treatment, whereas, were operation resorted to, this only favours rapid recrudescence of the disease by seriously handicapping the vital energy of the part.

Now, as all adventitious growths in Man possess many features similar to those of fungi—preying upon enfeebled or dying tissue, for example—we may fairly assume that tumours, which we designate benign, may be compared to the non-poisonous fungi, while those which are malignant, may be said to correspond to the poisonous variety. It is well to bear in mind, however, that what is benign in its early stages, in many instances may develop malignancy, if precautions be not promptly taken to forestall this by adopting a line of action tending to improve the quality of the blood supply, which will thus have the effect of reflecting favourably upon the morbid growth.

That the fatal result, which is inevitable in Cancer—unless means be adopted to check its further

progress—is accelerated by the toxæmia arising from the potent poison I have referred to, becomes evident, if we compare the symptoms produced in poisoning by muscarin and those consequent upon the admission of the virulent Cancer-juices into the circulation. These are depression of the heart's action and respiration; destruction of the red corpuscles of the blood, increase of the salivary and lachrymal secretions, all of which symptoms figure so prominently in the later stages of the disease.

Now, as I have explained, fungi are only enabled to attain their luxuriance of growth upon decaying or dead material, and in the absence of sunshine; so with Cancer, which can only obtain a footing when the blood supply is vitiated and, in consequence, cell-vitality has become seriously impaired, thus providing suitable pabulum in an environment highly favourable to morbid cell proliferation.

Now, as the only *suitable* form of nourishment in these circumstances must be derived from *living* material, it stands to reason that if this necessity is ignored, the cells will be compelled to rely upon *dead* matter; therefore debility and ultimately degeneracy of these must inevitably ensue, and to such an extent, that not only will their functional activity be imperilled, but their nature will tend to undergo serious changes. The result must be that sooner or later, their allegiance to physiological laws will be severed, and, as I venture to suggest, they will descend to a lower stratum of existence, assuming a form more closely allied to a fungus than an animal organism.

This, from my point of view, *is the process by which the Cancer-cell becomes evolved from what was once an integral unit of the healthy animal.* It then assumes cannibal propensities, and in a part which has become partly devitalised, in consequence of having purveyed to it a vitiated blood supply, a slight accident, which otherwise would pass off without any untoward result, may prove the means of stimulating a morbid cell into vigorous activity and afford it the opportunity of seizing upon its enfeebled neighbours.

The consequence is the formation of a rapidly growing structure of a totally different nature from that of the surrounding tissue, morbid features having supplanted those of the normal cell. Yet it still retains the structural characteristics of its parent, but unfortunately has degenerated into a condition more allied to a fungus, in so far that it has commenced, and will continue to prey upon dead and dying material derived from the identical source from which it took its origin—as I have said, becoming cannibal in its proclivities. Thus it continues to exist, becoming more virulent and rapacious as time progresses, until at last the poison it secretes, as it attains maturity, destroys life in the manner I have indicated.

Remedial Influence of Radium.

Now, it is because absence of light, coincident with a devitalized condition of the cellular structure of the body, tends to promote and encourage perverted cell-activity, that we possess a powerful adjunct, which radium undoubtedly is, in the treatment of Cancer, provided that dietetic and other equally important measures are also attended to. How, then, does radium operate as a curative agent? is quite a reasonable question.

My conviction is that its therapeutic properties and value are not due to the destructive power its Alpha rays possess, but rather to its penetrating and constructive Beta and Gamma rays, which, though much more penetrating, have none of the local irritating effects of the former. It is, however, interesting to note that when the emanation of these rays is absorbed by a normal salt solution, containing a minute quantity of fluorescein, they possess a powerful restorative influence upon debilitated cell-life, while the local constructive effect is due to our permitting the Beta and Gamma rays to penetrate, at frequent intervals, for a longer or shorter period, as may be deemed advisable, the whole of the diseased area—thus bringing to bear upon the light-shunning cells of the fungoid growth those rays which are conducive to the well-being of healthy cell-life, but equally antagonistic to that of the lower form of organic life. Beyond the light and heat-giving beams of the sun, the really vitalizing rays are those which are *radio-active*, and which are absorbed both by plants and animals. Hence we see that the value of radium, as a therapeutic agent, depends more upon its constructive than its destructive power.

I may mention that all uncooked vegetables and fruit are radio-active, which property is of immense value as a promotor of healthy cell-life.

Since arranging my notes for this lecture, I have been told of a very ably written treatise upon "Induced Cell-Reproduction and Cancer," by Messrs. Hugh Campbell Ross and John Westray Croppen, who have independently arrived at conclusions similar to those bearing upon rapid cell-proliferation, which I enunciated and illustrated by photomicrographs in 1877.

I think the time is fast approaching when the eyes of the profession, in spite of the hide-bound prejudice which keeps them from regarding disease from a common-sense point of view, will be forced open, and this I am convinced will be hastened by the issue of such works as that which I have mentioned. And this will, I trust, be accelerated by the firm attitude the more enlightened public will take up on the important subjects of diet, hygiene, sanitation and thereapeutics as opposed to the never ending use of the knife on every possible occasion.

In support of my contention that Cancer is both a preventable and curable disease when Nature's methods are adopted, I may be permitted to quote the following interesting facts.

When I was in Egypt some years ago I made the acquaintance of Professor Madden, who had given considerable attention to the subject of Cancer, in so far as its prevalence in Egypt, in particular, is concerned. He stated that Cancer is never found in male or female amongst the black races of that country. These include the Berberenes and Sudanese, who are all Mussulmans, and live almost entirely on a vegetable diet. Cancer,

however, is fairly common amongst the Arabs and Copts, who form a large portion of the white population of Egypt, and who live and eat much more like Europeans, thus clearly demonstrating what an important effect diet has upon this disease.

In June, 1907, I received the following letter from a lady in Jersey: "I have been so interested in reading about the Cancer cure, and your views on the matter, that I cannot refrain from writing a few words which possibly may interest you. Some years ago I lived in France, when I heard Cancer spoken of as 'la Maladie des Anglais.' I wondered why it should be more prevalent in England than in France. I think your views about diet and attention to the cleansing of the body explain this in a great degree.

"Then, since I am here, I find that many Breton peasants, who have left their own country to settle here, die of Cancer, a disease that is really unknown among the peasant class in Brittany.

"Probably this can be accounted for by the total changes in their food. In Brittany, the quite poor, who are splendid specimens of health and strength, live on coarse brown bread and cakes of sarassin (a plant). They never touch meat, and drink cider.

"When they come to Jersey, they work on farms, where the food consists of boiled salt pork, and vegetables, and they drink tea six or seven times a day, The teapot is always to be seen standing by the fire."

Dr. Renner states that Cancer occurs in Sierra Leone, amongst the coloured descendants of liberated Africans, who have adopted the European manner of living and consume a large quantity of butchers' meat, while, in the whole register, there is not a single case of disease of a malignant nature recorded against the natives of the protectorate.

Surely these statistics will not fail to convince, even the most pronounced sceptic, that diet exercises a potent and unmistakable influence upon the incidence of Cancer, and that the amendment of this must necessarily be regarded as an important factor, both preventive and curative. I therefore in conclusion, offer some suggestions as to what a suitable diet should consist of.

Dietetic Suggestions.

It is essential that the food should, to a large extent, consist of *un*-cooked fruits, nuts and vegetables, and that butchers' meat be completely abstained from. I do not insist that no cooked vegetables or fruit be partaken of, but these should never predominate, as it is essential that the vital principle and unaltered condition of the chlorophyl be retained in their natural state, and that the vegetable salts, contained in all vegetable matter, remain as Nature has provided them. Cooking has the effect of reducing, not only the nutritive value of all these articles, but renders them more indigestible, and induces the habit of neglecting *complete* mastication, which is a most important factor in the process of digestion. Moreover, the living principle, and the natural salts of fruits and vegetables, are indispensable to the healthy vigour of the cells of our body, and, without these, it is impossible for them to retain, or regain, their physiological activity. Milk, eggs, either switched up with milk, or in milk pudding or very lightly cooked, also cheese, are excellent adjuncts, but never to the exclusion in any way of salads, fruit and nuts.

It is absurd to think that animal food is necessary to the upkeep of the human frame. The fact is, indulgence in it has a great deal to answer for in the promotion ef constipation, the toxic condition of the contents of the colon, and therefore of disease in the many forms it assumes. For example, cheese contains, weight for weight, double the amount of nourishment that beef does, and nuts, peas, beans of all descriptions, and oatmeal, contain three times the amount found in the flesh of animals. But, far beyond their nutritive value, are these to be preferred on account of their adaptability to the nourishment of the cells of the human body, which the carcasses of dead animals do not supply, but on the contrary slowly poison.

There are three points I should like to insist upon, viz.:—Thorough mastication of the food, so as to obtain a complete admixture of the saliva with it; a daily *complete* evacuation of the bowels, and living in a pure atmosphere. Where the teeth are defective, apples, vegetables and nuts may be passed through a "Dana" Machine, which will make them much more easy of mastication. In this way most appetising salads can be prepared in an easily masticated condition.

I may add that apples and carrots are especially excellent articles of diet, and should invariably enter into one's dietary.

The following examples will indicate how meals may be arranged:—

BREAKFAST.

Some kind of fruit, dried or fresh, such as an apple, pear, orange, melon, or a couple of bananas, figs, dates, prunes, sultana or other raisins, brown bread and butter, an egg and a cup of China tea infused not more than a minute.

LUNCH.

A fruit or vegetable salad, brown bread and butter and cheese, or an ounce of nuts of any description, instead of cheese.

DINNER.

Soup, the stock of which is made by boiling Haricot beans, lentils, peas or broad beans, which should be thoroughly macerated and the liquid strained off.

1. When it comes to the table, and is ready for eating, a tablespoonful of carrot, onion, turnip, parsnip or celery juice, for each person, should be added and it should be seasoned to taste.

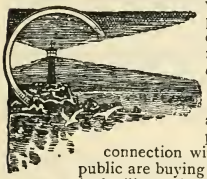
2. A salad of tomatoes, lettuce, cucumber, radishes, or celery, or boiled sliced beetroot.

3. Macaroni au gratin or cauliflower au gratin. A milk pudding or cold shape with jam or marmalade and cream.

4. Fruit in its season and nuts. There is no objection to stimulants in moderation if they are not objected to on principle, but these, and all other liquids, should not be taken, during, but always after the meal is finished.

Editorial Notes.

The growth of public interest in the subject of Dietetic Reform, as a practical means of promoting individual health and National welfare, and of lessening physical suffering, becomes increasingly manifest. Lectures and exhibitions are everywhere being well attended; newspapers and magazines are freely publishing articles in connection with this matter, and the public are buying instructive literature.



A single illustration will suffice to demonstrate the great awakening that is taking place, and which promises so much in the days to come. When our Order was founded in 1895, it used to be a very difficult matter to get any person to accept the gift of a book or pamphlet dealing with this subject—or to read such, whereas now we have a constant and ever increasing public demand for our publications; and during the past month we have twice sold upwards of 8,000 books in a single day.

We have enrolled 140 new Members during the past quarter, and as all these are pledged abstainers from flesh, and are, virtually, pledged voluntary workers for this Cause—who will reproduce themselves to a manifold extent—it is apparent that the flowing tide is with us, and that the great Reformation of thought, sentiment, and custom which we are seeking to bring about, has every prospect of being accomplished in the near future.

* * *

The Press and Food Reform.

It is most gratifying that the Press is now beginning to take such an active interest in the Food Reform question and to lend such powerful aid. In January last the *Daily Mail* started a campaign in favour of whole-wheat bread and published a manifesto, signed by a number of eminent physicians declaring that the bread of the nation should contain a standard amount of nutriment, and suggesting a minimum of 80 per cent. of wholemeal. Many large caterers, millers and bakers responded, and publicly offered to supply such bread, and an enormous public demand for the same at once became evident. Messrs. Lyons & Co. baked 10,000 such loaves the first day, but they were sold out before noon, consequently the amount was doubled on the following day—and this is but one instance of what has taken place throughout the country.

Thus this 'first step' towards a reformed and wholesome dietary, which our own and other Societies have been strenuously advocating for many long years, has at last been made popular; and there is abundant evidence that the other forms of dietetic amendment which we advocate will also soon be actively promoted by progressive journalists who realize the necessity for, and importance of, our propaganda.

The Cancer Cure.

On February 3rd, the *Daily Mirror* printed pictorial illustrations of some lantern slides which were shown upon the screen in our Lecture Room at Headquarters, by Dr. Robert Bell, in connection with his Lecture on "The Cancer Scourge and how to destroy it." The first of these pictures showed the corpuscles in healthy human blood; the second showed the morbid condition of the blood of a cancerous patient; the third showed the blood of the same patient in a very much improved condition as a result of treatment by fruitarian diet and radium.

They are reproduced in our supplement, as this subject is one of great public interest; and they, with about twenty others, are contained in the new book just published at our Offices—which bears the same title as the Lecture itself. This instructive work includes all the substance of the Lecture with a great deal of additional interesting and scientific matter; and dietetic advice for Cancer patients forms part of the final chapter of the book. It is being sold at a popular price of one shilling (1/2 post free), and a great many copies have been ordered in advance. Our Hon. Secretary will supply all applicants, and our Members throughout the world are earnestly invited to disseminate the truths that are clearly set forth in this book, so that the 'Cancer Scourge' may be arrested.

An epitome of the book is printed on pages 135 to 140 of our present issue, being of such importance, and so conducive to the furtherance of our Cause.

* * *

The Simple Life Exhibition.

The Exhibition at Caxton Hall this year has been a great success and was much in advance of that of 1910. The lectures in the large Hall included almost every aspect of hygiene, dietetics and health promotion, and the list of lecturers included many prominent names, amongst which may be mentioned Drs. Robert Bell, Herber Hart, Stenson-Hooker, Josiah Oldfield, A. B. Olsen and Charles Reinhardt, Mr. Eustace Miles, and Mrs. Leigh Hunt Wallace.

The Exhibition Stall of The Order of the Golden Age was visited by a large number of enquirers and purchasers of literature, and our Cause was thus extended.

A notable exhibit was a Stall conducted by Mr. R. J. James to demonstrate the possibility of living well upon 4d. per day. 50 dishes were displayed made from recipes compiled by Mr. Broadbent, the meals being divided into 4 meals per day, each for 5 persons, for a whole week—each meal being separate and without repetition. The cutlets, roasts, dumplings and puddings presented a most appetising appearance, and illustrated in the most striking manner how easy it is to obtain a large amount of nutriment at a slight cost; and how wasteful is the expenditure of the average English artisan who spends his money upon inferior meat, white bread and potatoes, because he has not been taught how to feed himself and his family in a scientific and practical manner.

Another interesting exhibit was "Shaker Salt"—a table salt from which the gypsum (plaster of Paris) has been extracted so as to prevent any tendency to deposit of calcareous matter. This salt is placed upon the market by Cozenza & Co. (of Wigmore Street), and is to be obtained through all grocers at the price of 8d. per 2 lbs. It will, I am sure, commend itself to every hygienist, as it is a well-known fact that chloride of sodium (common salt) taken in excess is liable to cause arterial ossification, cataract, and other troubles.

The catering at the Exhibition was most ably arranged by Miss Florence Nicholson, of the "London Vegetarian Association," and those who patronised the refreshment department were loud in their praises of the way in which the reformed and bloodless dietary was thus presented to the public.

* * *

Food Reform in Government Offices.

In the restaurant of the Central Telegraph Office, where over 4,000 operators are employed, a Vegetarian Menu has been introduced in consequence of the representations and influence of one of our Members who is on the staff. This is now largely patronised, and is leading many to adopt a reformed dietary.

Here is an illustration of what can be done in this way, by those who have the interest of our Cause at heart; and I trust that our readers will give due consideration to this object-lesson of successful effort.

* * *

Health Qualification for Marriage.

The State of Indiana has just set a good example to the rest of the world by passing a Law which requires all male applicants for a marriage licence to present a certificate of good health and fitness signed by a physician.

It is to be hoped that such a regulation as this will soon be adopted in other countries, and that it will be made applicable to women as well as men. Eugenics is the key to the problem of Physical Degeneracy. It is deplorable that human beings who are diseased, imbecile, criminally profligate, or hopelessly unfit for parenthood, should be allowed to propagate, and thus to curse posterity with a needless burden.

* * *

Friendly Helpers.

The friendly and sympathetic interest taken in the work of The Order by those who watch the good results arising from our Propaganda is often manifested in such a manner as to encourage those who are voluntarily working at our Headquarters. Our helpers often give donations in order to render possible, new departures which could not otherwise be attempted, while others make useful presentations of appliances that may be needed. A few weeks ago one of our friends noticed that our large Reception Office was somewhat cold; he at once offered to give electric radiators to overcome this difficulty; Mr. A. Williams, the inventor of the ingenious tent for practising the 'open air cure' (of which a model is displayed at our Offices), gave for use in our Lecture Room some cleverly constructed folding spring blinds to facilitate our limelight lantern work. One of these is black and automatically shuts out all light, while another white one can be switched rigidly across it for the display of limelight illustrations. The next thing we want is an optical lantern for missionary purposes.

* * *

Our Conception of God.

At the Free Church Council assembly on March 9th, Sir Oliver Lodge gave a most brilliant Address on Science and Religion. Among the many helpful ideas he presented were the following:—

"How can we conceive a Deity? The analogy of the human body and its relation to the white corpuscles in its blood is instructive. Each corpuscle is a living creature endowed with the powers of locomotion, of assimilation, and under certain conditions now being inquired into, of reproduction by division. The health and polity of the body are largely dependent on the activity of these phagocytes [white blood corpuscles]. They are to us extremely important; they are an essential part of our being.

"Now, suppose one of these corpuscles endowed (as in a parable) with intelligence—what conception of the universe will it be able to form? It may examine its surroundings, discourse of the vessels through which it passes, of the adventures it encounters, and, if philosophically minded, it may speculate on the being of which perhaps it and all its like form a part—an immanent Deity, whose constituents they are, a being which includes them and includes all else which they know or can imagine, a being to whose existence they contribute and whose purposes they serve or share.

"So far they could speculate and so far they would be right, but if they proceeded further and entered on negations, if they surmised that the immanent aspect of the universe in which they lived and moved and had their being was the sole and only aspect, if they surmised that there was no personality, no feeling, no locomotion, no mind, no purpose apart from them and their like, they would greatly err. What conception could they ever form of the manifold interests and activities of Man, still less of the universe known to Man, of which he himself forms so trivial a portion?

"All analogies fail at some point, but they are a help nevertheless, and this analogy will bear pressing rather far. We are the white corpuscles of the Cosmos. We do serve and form part of an immanent Deity. Our activity and service are really helpful, and we are an essential part of His existence, which likewise includes all the perceptible universe. But this does not exhaust the matter, and the man who would affirm that the Deity has no transcendant existence of which we can form an idea, is like a rationalistic microbe denying the existence of a human being.

"It is not likely that we are the *only* conscious beings. There may be many higher grades up to the divine, just as there are lower grades of beings down to the amœba. I have come to the conclusion not only that the persistence of individual personality after death is a fact, but that occasionally communication across the chasm is possible."

* * *

Spiritual Science.

The many references to spiritual phenomena, and to the possibility of inter-communication being established between the workers on the mundane and the super-mundane planes of being, which are now frequently made by progressive scientists (such as Sir Oliver Lodge, Sir William Crookes, Dr. Alfred Russell Wallace, Flammarion and others), clearly evidence the fact that post-mortem existence, and super-physical influence and activity, are regarded by them as being well worthy of consideration by thoughtful men and women.

The book entitled "Spiritual Science" which has recently been published by our Honorary

Treasurer, Sir William Earnshaw Cooper has made its appearance opportunely, and will, I believe, prove very helpful to many who would like to obtain reliable information concerning psychic facts and verities. It is a large volume of nearly 400 pages, and contains much that will interest and enlighten its readers; and it has the advantage of being written by an astute and level-headed man of the world who has made his mark in the realms of commerce, and also as a writer on political and economic questions.

The Author, who has devoted much time to the study of this subject, records some of his own remarkable experiences as an investigator, and also presents some startling conclusions, deductions and arguments in a manner both forceful and convincing. Sir William rightly believes that our inherited prejudices and superstitions should be put aside, and that Spiritual Science and its phenomena should be studied with the same logical acumen and common-sense that is devoted to other forms of Science, such as electricity, wireless telegraphy and aeronautics. These latter were but little understood a few years ago, whereas now they are harnessed in the service of mankind; the same process must happen with regard to spiritual or superphysical forces that are, as yet, beyond the pale of popular understanding, because of Man's materialistic limitations and ignorance.

He has wisely made it clear to his readers that Spiritual Science is not discordant with Biblical teaching and that a great number of psychic facts and phenomena are recorded throughout the Bible for our instruction. Such, when rightly apprehended and intelligently explained, fully corroborate the great truths revealed by the proven facts of modern spiritualism, namely—that the so-called 'dead' are still living, and that angelic ministration, instead of having ceased, is still taking place for the upliftment and help of human souls and the evolution of our Race.

We avail ourselves of the assistance that knowledge of wireless telegraphy affords; why not find out something about, and accept (with cautious prudence, sound reason and careful judgment) the guidance, teaching and aid of those who inhabit higher spheres, and are wiser and more highly evolved than ourselves?

All that tends to make for human progress and spiritual growth, to promote increased knowledge concerning Law on each plane, and to make people realize the necessity for manifesting kindness and love to all fellow-creatures, is not only in harmony with our Order and its objects, but is an essential part of our programme. And the 'Spiritual Science' explained by Sir William is of such a sort as to produce these effects. The Golden Age of Happiness and Peace will not come solely through Man's adoption of a bloodless and health-giving dietary, although such Reform is *absolutely necessary* as a preliminary and a condition. There must be mental growth and spiritual understanding as well; and heavenly wisdom cometh largely from above—from those who have passed beyond the limitations of the physical consciousness and the mundane sphere. These 'invisible helpers' are actively engaged in the work of moulding the destinies of men and nations, to an extent that is not even suspected by the 'man in the street,' although it is well known to those who have had the privilege of being brought closely into touch with these ministering ones.

Mr. William Le Queux, the well-known novelist, has written an introduction to this book, which is being offered to the public at a low price so as to secure a large circulation at once. For the convenience of our readers who are interested in psychic investigation, copies will be supplied by our Hon. Secretary on application. The price of the work is 3/6 (3/10 post free).

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Nature's Munificence.

Few of us realize the limitless capacity of Nature to respond to our demands. We can ask what we will, and if we comply with her conditions and pay the price, we receive.

If we plant seed in the ground we find it multiplied automatically. If we eat good food it is transformed into warm blood, healthy flesh, luxuriant hair and bright eyes. If we exercise our faculties they are improved and enhanced. Nature says to us virtually, "All things are yours. Choose what you will. Sow and you shall reap. Aspire and you shall attain." And every hour miracles are taking place within and around us which we are too blind to perceive.

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An Agricultural Object Lesson.

I was recently shown an interesting object lesson concerning the possibility of reclaiming waste or sterile land and restoring it to cultivation. A friend took me to a barren heath, the surface of which for miles around appeared to be devoid of earth, and to consist of little else but stones and sand upon which a few sorry specimens of gorse and pine, interspersed with ragged pieces of heather, were managing to eke out a precarious existence.

Some sixty acres of this land were fenced over a few years ago by an enterprising agriculturist, and I learned that he had first turned sheep upon it, then he sowed a few successive vegetable crops which were ploughed into the surface, with the result that after a few years of such culture the land was covered with a rich coating of deep brown soil, in which the ploughshare could entirely bury itself. By some almost magic process the stones were gone, having apparently sunk beneath the soil, and the earth had become extremely fertile—yielding, amongst other things, a fine crop of oats.

Thus does Nature reward the labour of Man in a manner that seems almost miraculous—and thus might the millions of acres of land in Great Britain which are now derelict, because no man cares to cultivate them, be reclaimed and utilized for the growth of our daily food. The time is at hand when our statesmen will have to give attention to matters such as these, instead of wasting their time and opportunity so much in fruitless party warfare.

Our Exchequer.

The following donations towards the Work of The Order have been received since our last issue, including amounts paid in purchase of literature for distribution. The thanks of the Council are tendered to all these friends of our Movement :—

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Miss E. Redfern ...		5	0
Mr. John Richardson		5	0
Mrs. Ritchie		3	0
Colonel A. N. Roberts	1	0	0
Mr. John Robson ...		2	6
Mr. W. Rowe ...		2	6
Mr. B. Seebohm Rowntree		5	0
Mr. A. W. Reardon		4	0
Mrs. C. Renny ...		3	6
Mrs. Rodney Russell		10	0
Mr. F. Rumsey ...		2	6
Hon. Rollo Russell..		10	0
Mr. J. B. Sadler ...		2	6
Mr. G. S. Savage ...		5	0
Mr. E. Schofield ...		2	6
Miss Sharp		2	6
Mr. R. H. Sherwin...		2	6
Mr. G. H. Shepherd		5	0
Mrs. Silvester ...		2	6
Mr. L. E. Singer ...		5	0
Miss A. Smith ...		5	0
Miss C. J. Belk Smith		2	6
Miss E. E. Smythe...	1	1	0
Miss M. K. Simson...	1	0	0
Mrs. Sisley	1	0	0
Sister Constance("in memory of Gip and Jap")		5	0
Mr. T. Sparks ...		2	6
Mr. Chas. Spencer...		2	6
Mrs. A. G. Steavenson		10	3
Miss M. Stevens ...		12	0
Mrs. T. M. Stewart		2	6
Miss Stone		2	6
Mr. H. G. Stowe ...		5	0
The Misses Tacey ...	4	0	0
Mr. F. W. Tanner ...	1	0	0
Mrs. Arthur Target		5	0
Mr. William Tebb ...		10	0
Mrs. Arthur Tharp...		2	6
Mrs. Theakstone ...	1	1	0
Mr. B. G. Theobald		10	6
Mr. and Mrs. Thomas		10	0
Mr. J. J. Thompson		5	0
Mr. and Mrs. A. Thomson		10	0
Miss Thompson ...		2	6
Mr. A. H. Thompson		5	0
Mr. W. Thurgood ...		5	0
Miss Jessie Tonge ...		2	6
Miss Gertrude Tonge		10	0
Miss Emily Tonge ...		3	0
Miss Margaret Toovey		2	6
Miss L. Tretheway...		4	1
Mr. George Tuohy...		2	6
Miss I. J. Tyler ...		5	0
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Mrs. Voysey... ...		5	0
Mr. K. J. B. Wadia		3	0
Mrs. A. Walker ...		10	0
Mr. F. Walshe ...		5	0
Mr. Chas. Wardlaw	2	1	0
Miss J. B. Waterston		5	0
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Mr. H. Baillie-Weaver	1	1	0
Mr. F. Wharhirst ...		5	0
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Rev. H. J. Williams		7	0
Mr. R. E. T. Williams		2	6
Miss K. L. Willis ...		2	6
Mis B. E. Woods ...	1	1	0
Dr. Woodhead ...		2	6
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Miss Wormall ...		5	0
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"Honest occupation is Nature's price for happiness."

The Animal Creation.

By CAPTAIN WALTER CAREY, R.N.

Natural History teaches us with very convincing proofs that the animals of the present day are somewhat different to those of past ages, that animal life started from extremely rudimentary forms, and has an evolution of its own, and that this evolution has not stopped but is continually progressing.



Anyone who knows anything about animals will agree that they vary much in intelligence, the most intelligent being found in the highest branches of the mammals, as the horse, dog, or elephant, so it is not only the physical forms but also their mental capacities that are improving, and this brings one to the question what is this intelligence in Animals, and towards what end is its evolution directed?

It is quite plain that whatever it is, it is not due merely to the physical form, as you may have several animals similar as far as form goes but totally different in character and capacity, or again it is quite easy to change an animal's character without altering his physical structure.

There are obviously two distinct periods of animal evolution.

(1). When animals are left to themselves, in lands to which civilized Man has not penetrated.

(2). When animals and civilized Man inhabit the same country.

Let us now try and place before our minds the very difficult problem that Nature had to solve when arranging for the evolution of animals, in countries to which civilized Man, if he existed, had not penetrated.

The requirements of the case were:

(*a*). To arrange some inducement and stimulant to cause the animals to exercise and so develop their bodies, and also to cause them to try and exercise their rudimentary minds.

(*b*). To arrange that the creatures should not increase at too great a rate, and cause overcrowding.

(*c*). To make sanitary arrangements for the disposal of injured, decrepit, aged, and dead creatures.

Nature's very wonderful solution of these difficulties was to arrange that some species should be flesh-eaters and others herbivorous. If these types had been placed in different lands the problem would have remained unsolved, as doubtless the carnivora would soon have devoured each other and become extinct.

If the offspring of one pair of rabbits were to survive, there would be in less than a century, descended from that couple, many millions of rabbits. So these herbivora would soon have multiplied to such an extent as not to leave themselves and others a fair chance of surviving, and thus would have perished. Nature however has mixed the two species in exactly the right proportions.

The carnivorous, the snakes, tigers, lions, and such creatures, provide the stimulant which causes the herbivorous animals to exercise their muscles, sight, and hearing to the utmost, and at the same time what little mind they have is called on to work to its fullest capacity.

Those of the hunted who are least capable of battling against the hardships of life, are continually weeded out, and as time goes on, the species is thus bound to improve physically and mentally, and this reacts on the hunter, the carnivora, because as the hunted improve it is absolutely necessary for the hunter to keep pace in evolution of mind and body, or he will be left behind and starve. Then the greater development in these animals of prey causes increased development in those preyed on, and so on.

Comparison of prehistoric and present day animals in lands where civilized man has not settled shows how strongly this point comes out. In the words of Science it is "the struggle for existence" and "the survival of the fittest." This arrangement largely disposes of difficulty (*b*) supplemented as it is by that powerful weapon, so freely used by Nature, climate and atmospheric changes.

Difficulty (*c*) is of course removed by the carnivora themselves, who are the disposers of the bodies of injured, decrepit, sick, or aged animals: one may look on the lions, tigers, vultures, jackals, etc., as Nature's perambulating and most sanitary crematoriums, assisted as they are by armies of smal creatures and insects.

Now imagine savages, that is uncivilized, uneducated Man arriving in the country we are considering. His appearance has practically little effect on the animal kingdom; from the herbivorous animal's point of view he is but one more danger added to the worries of life. To the carnivorous he is merely a new creature more or less dangerous and to be avoided as much as possible. And so the slow process of animal evolution continues much as before.

It would seem that having in this way brought the animal evolution up to a certain point, Nature decided that for further and quicker progress, a complete change in the system and in the nature of the stimulant to evolution was necessary, and called in civilized Man to assist in this higher work. Some people are accustomed to think that everything in the universe is provided and intended solely for the comfort and convenience of Man, but this is a mistake; Man is certainly the most highly evolved creature, but there are also others in process of evolution. The most thoughtless must see that much that happens is not altogether to Man's advantage, as fogs, storms, earthquakes, volcanic eruptions, and other disturbances.

So it should not be a novel idea to suggest that possibly the sub-human kingdoms of creatures are not intended entirely for Man's benefit; but that Man, a being more highly evolved, is purposely

brought into contact with them, and is intended to act so that animal evolution may pass to higher stages than was previously possible. And this is the point I wish now to discuss, and to shew that it is not only Man's duty but his high privilege to assist in the further evolution of animals.

First, take the way in which civilized Man of the Western World has acted when he has settled in new countries inhabited by wild animals.

(*a*). He has exterminated the ferocious types, (roughly the carnivora.)

(*b*). He has tamed and trained certain animals which he finds useful for agriculture, personal use, and companionship.

(*c*). Others he uses for food, and to prevent the species becoming extinct, he arranges for their breeding and increasing in large numbers, so that he may fatten, kill, and then eat their dead bodies at his convenience.

(*d*). Other animals he trains and preserves for sport, so that he may have the amusement of hunting and slaying.

In all cases his only thought being "What advantage or pleasure may he gain," the advantage or disadvantage to the animal race being entirely left out of his consideration.

Now if this were the correct treatment that Nature intended Man to mete out, when he was called in to co-operate with the animal evolution, we should find the animals steadily improving beyond the stage reached before Man appeared on the scene. But we notice that very many sorts are not improving either physically or mentally: domestic cattle are a case in point, the breed are not advancing in powers of sight, hearing, etc., or of intelligence.

"As stupid as a cow" and "as silly as a sheep" are common expressions, and the word "pig" is one of loathing and contempt. These may be getting fatter and fatter, a cow may be developing into a machine for producing the greatest quantity of milk in the shortest possible time, sheep may be developing towards prime mutton, pigs becoming more and more creatures that will eat and convert any filth into flesh, but all this is not *upward evolution*.

In the present day thinking people in England are much disturbed at the tremendous amount of disease and physical unfitness in our midst, and scientific men are proving more and more clearly that these diseases originate not in Man alone, but very largely in animals kept in captivity, that is without the amount of exercise and 'roughing it' that is suitable for them; and then these animals are eaten by Man who thus eats disease.

It is also known that the teeth and internal organs of Man are unlike those of the flesh-eating creatures, but very similar to, if not identical with those of that powerful animal the orang-outang which feeds on nuts and fruit. Nature seldom speaks more clearly, and we know that when we disobey her Laws, she has a disagreeable way of bestowing punishment on the wrongdoer, without allowing any sentimental excuses, such as "I did not think," "I did not know." This is Nature's way of stimulating OUR reasoning faculties. With this hint let us return to where we left the animal creation at its introduction to civilized Man, and see if we cannot reason out where he has gone off the track of right behaviour.

The animals by themselves had reached a certain stage of development and now civilized Man is given the great responsibility of "dominion over them." The higher being Man, replacing the carnivora, who have served their turn, the old forces of fear and hunger are to be abolished for the new stimulants of work and discipline, applied by Man *with wisdom and kindness*.

Consider the extermination of lions, tigers, etc. This is necessary as Man is going to assume the control and duties previously carried out by these ferocious creatures.

When animals are tamed, trained, and brought into contact with Man and sensibly and kindly treated, we see Nature's strong approval, for by these stimulating forces of work, discipline, and selection, animal evolution advances rapidly: a few instances of such are—the extraordinary sagacity and usefulness of elephants in India, the magnificent specimens of horses in England, and the intelligence of dogs. And although all horses and dogs are not yet so treated, one notices that it is almost invariably the low types of the human race that intentionally illtreat animals.

We now come to cases where Man has dismally failed in his duty. Cattle are bred, housed, and fed, kindly enough perhaps, but to the end that they may have bodies of the maximum size and fatness attainable, and when this is reached they are slaughtered with more or less cruelty and their carcasses are consumed as food by Man, who thus places himself on the low level of the carnivora.

Nature's very strong disapproval, as already pointed out, appears in the many and various diseases from which flesh-eating people suffer.

Again, is it possible to imagine a greater wrong to an animal than vivisection? We all condemn the Inquisitors, who tortured human beings, yet we read that these men thought they were acting in the best interest of our race, and even believed that they were doing God's service. Vivisectors may honestly think that their cruelty leads to knowledge which is useful, but doctors disagree: some say it is useful, others that it is absolutely useless.

The truly cultured man in considering the question, merely asks, Is cruelty and torture Right or Wrong?

Sporting people are usually extremely fond of, and uncommonly sensible in their treatment of horses and dogs. But when it comes to foxhounds and other dogs used for the chase it is another matter. Of course so far as discipline goes, learning to work together, to obey orders, etc., all this makes for evolution, but starving these animals, feeding them on raw flesh so as to make them savage enough to hunt down the prey is against evolution and presses the hound backwards towards the wolf from which his species has evolved.

In human affairs a ruler, or governing body, is judged good or bad according to the condition of the people ruled. If a visitor from some other world came to see how the Animal kingdom was

getting on, under Man's guidance, what would he find? Shops with rows of bleeding carcasses exposed for sale, slaughter houses and the organised massacre of nearly 1,000,000 creatures daily; cattle ships, hastening with cargoes of flesh to different parts of the world. He would also see vivisection laboratories in countries that consider themselves most advanced.

And what would he think of Man—the Ruler—who when asked to consider these unnecessary sufferings and cruelties, refuses, saying, "I am content with things as they are"; or of people who while merciless to animals themselves, offer thanks to the Creator for His mercies to them, before sitting down to their meals of flesh.

The question 'Who are the Rulers in this matter?' is easily answered. Every human being is a member of the governing body and has power and responsibility.

On most great questions of the day the ordinary individual feels that he is but as a drop in the ocean, and that he is quite helpless in altering things, however clearly he may see what should be done.

But on this question of mercy to animals, each one of us as soon as he or she has considered the matter, can proceed to action, and cause considerable results.

Each one can cease to participate in cruelty, and can personally give up flesh-eating; then at once so many fewer creatures are slaughtered for food, because the numbers born and slaughtered are entirely regulated by the commercial laws of supply and demand. Friends and relations will notice the alteration in the way of living, and, if we are tactful, will consider the matter, and often follow our example; and it is general experience that all who have thought out for themselves these humane ideas, and put them into practice, become keenly anxious to spread the information of the benefits they have found to follow.

I appeal to each reader to personally think this subject out, and if the arguments I have endeavoured to express seem reasonable, to join the increasing army of those who are giving up flesh-eating and making a stand against all forms of cruelty, and so to work for the good both of the human and sub-human races.

Many of us were taught in childhood to believe two falsehoods: First, that meat-eating is *necessary* for health and strength; but modern up-to-date science, experience, and common-sense prove that, on the contrary, flesh-eating leads towards sickness, disease, surgical operations, and death. Superstition number two is the blasphemous statement "That the animals were given by the Creator for us to eat."

It is true that in the Old Testament it is recorded that the Israelites were permitted, with many restrictions, to eat the flesh of certain creatures, but a consideration of their laws, customs, ideals, and their habit in war of exterminating men, women, and children, shew that these people, who lived thousands of years ago, under totally different conditions to ours, were a blood-thirsty and savage race; and what have their laws and social customs, which were abolished nearly 2,000 years ago, to do with us who live in the twentieth century, and who say that we are followers of the merciful Christ? Moreover, the Creator's intention and will concerning man's diet is unquestionably expressed for all time in man's physical structure.

Now, it may be argued that, if everyone gave up flesh-eating, there would be greater difficulty than ever in finding work for the unemployed, and in solving similar social problems; but a little consideration will shew that, instead of unemployment, non flesh-eating will open out new fields of employment.

For there will be an increased demand for cereals, fruits, and vegetables, and the gradual conversion of grazing and unused land into cultivated land for producing these foods will require an increasing number of people, in addition to those who are now occupied in the unwholesome atmosphere of slaughter, and who would return to the cleanly and pleasant occupation of agriculture.

And this conclusion is what one might have expected, because Nature is even-handed in her dealings with us, and we may be perfectly certain that the Higher Powers will see to it that we do not suffer, if as individuals, and as a nation, we forthwith change our ways, and act up to our plain duty, responsibility, and high privilege in assisting the evolution of the Animal Creation.

Let us Forget.

O Friend, forget each faulty yesterday,
Each failure that would haunt the brooding mind,
And filled with hope for all the days to come,
Leave every doubt, despair, defeat behind.

Forget the wasting pain, the long regret,
The ruined hopes, the hot remorseful tears;
And, mindful of the ever turning scroll,
Hail each unwritten page of coming years.

As far as East is from the crimson West,
So far away are these transgressions set
By Him, who understanding, knowing all,
Forgiving all, will teach us to forget.

Let the dead Past be dead; the selves we were,
Are stepping-stones upon the long ascent;
Greatly forgiven, we may greatly serve,
The coming days may yet be nobly spent.

So in the Silence of the Sunset hour,
The Peace of God shall find us and abide;
And o'er the gathered grain and garnered sheaf
There shall be light—the Light of Eventide.

Sidney H. Beard.

Discipline, for the unfolding of our powers in their entirety, constitutes the purpose of our being—the Divine object of our existence. EMERSON.

We were put here to do what service we can, for honour not for hire—nor is happiness, whether eternal or temporal, the reward that mankind seeks. Happinesses are but his wayside campings; his soul is in the journey; he was born for the struggle, and only tastes life in effort, and on condition he is opposed. R. L. STEVENSON.

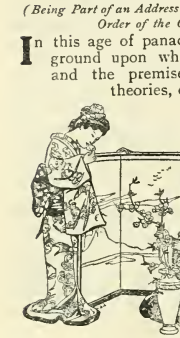
The Subconscious Mind.

ITS RELATION TO HEALTH AND LONGEVITY.

By ORLANDO EDGAR MILLER, Ph.D.

(Being Part of an Address delivered in the Lecture Hall of the Order of the Golden Age, London.)

In this age of panaceas it is well to examine the ground upon which we rear our structures, and the premises upon which we base our theories, especially those regarding diet, the basis of physical life through which mind and spirit function.



Mere experience of the *individual*, superficially considered, cannot always be applied to the masses. You hear frequently the statement "What is food for one is poison for another." Is this true? If so, why? Do you know of any other species of animals that cannot be fed in herds? We recently met a young woman with an aggravated case of stomach trouble, to whom apples were a poison, and had been since infancy. Why? They are not now. Why?

A man once told me that eggs in any form or disguised in any mixture were a rank poison to him, and had been to his mother before him. Why? When we get at the foundation of this matter it all becomes very simple. The human body is an aggregation of chemical cells; there is no scientific reason why, excepting as to bulk, there should be any difference in the chemical make-up of any two normal healthy human bodies—but there is. A diet of carbohydrates, proteids, albumen, fats, food salts and water in scientific proportions should serve all bodies equally well—but it does not. Why? The body is a machine—plus. It is the plus we must consider. The body is an aggregation of chemical cells and—a something that was primarily the cause of each and every cell, and to this primary cause I direct attention.

I have, therefore, chosen as a topic "The Subconscious Mind, a primary factor in all considerations of diet in its relation to health and longevity."

In these days, with over a score of laboratories of applied psychology, it hardly seems necessary to stop and define the subconscious mind, but I have recently met people who seem to think the term "subconscious mind" a figure of speech, or a theory, or an inclusive phrase, used as a sort of literary blanket to cover our ignorance of a lot of incomprehensible things. I will, therefore, consider some elementary facts in biology with a view to making my dialectic definite.

I start at the very beginning of the manifestation of sentient life—that first single cell of protoplasm. In the very lowest forms of the protozoa we find a group known as the Monera—unicelled organisms without organs; limpid, jelly-like cells in which the most powerful microscope reveals no organs. The moneron is the simplest conceivable form of life, yet endowed with mind. It will choose from the materials about it that with which it builds tissue, and will reject that which would prove injurious to it. When it has reached a state of opulence, it divides itself, showing that it has the power of reproduction. It moves, showing that it has the power of locomotion. It responds to a stimulus—cringes when pricked with a needle, showing that it has a sensory nervous system. After division both cells have the same faculties as the parent cell, showing that the law of heredity obtains. In fact this little protoplastic cell is essentially divine. The moneron exhibits the essential attributes of omniscience, differing only in degree, and yet it has no brain!

Another biological fact is of interest in this connection:—Where the cells multiply and colonization takes place, a division of labour is noticed, and intelligence is used again in choosing such foods as will best enable each part of the colony to carry on its own work, selecting from its environment that which is best adapted for its use. We trace colonization to some of the lower forms of animal life, such as the angle-worm, which is still without a brain, eyes, ears, or other organs of sense; and yet you remember that when as a lad you used to roll the old log over to catch the earth worm, somehow or other it had intelligence enough to know that you were in its vicinity, and immediately tried to get out of your reach.

In the higher forms of life the brain is evolved; and then we find the faculty of reason. But what is this intelligence, different from and independent of the brain, or organ of the objective intellect, ever present and active, before the brain was evolved, and active in all animals after the brain is evolved? We call it instinct in animals, intuition in man. Some people have an idea that reason, the special function of the brain, is superior to intuition. They speak of "God-like reasoning faculties." This is a contradiction in terms; for God is all-wise. He *knows*. He does not reason. Reasoning faculties have much less to do with the general scheme of intelligence than is supposed by some wiseacres.

The real mind of man and all other animals is manifested through this intuition; the subconscious mind and the brain is simply one of the organs through which it functions. It grows with the body—in fact, it really produces the body—that is, it chooses the foods from its environment and builds the body, cell by cell, and assumes the same shape as the body. It is the mould into which the body is built. This energising, intelligent force makes use of the body just as a man makes use of a suit of clothes.

Our bodies are the exact results of the operations of the subconscious mind. Health — disease; weakness—strength; beauty—ugliness; tall—or short, are simply reproductions of pictures first made upon

the sensitive plates of the subconscious memory. Our subconscious minds have come down to us educated by the experiences of the past; possibly, as some believe, in past incarnations; and most certainly by prenatal influences, and the suggestions of parents, teachers and environment in infancy.

The subconscious mind is the real mind in every cell of the body, the brain is one of its organs, but the latter has usurped the throne. Animals' instinct keeps them in health when permitted to live natural lives. When we succeed in producing a few generations of natural human beings we shall so educate the subconscious mind of the race that it will be as unerring as the instinct of other animals as regards food, health, etc.

If the unicelled organism had intelligence sufficient to choose sugar instead of strychnine; if the first cell in the womb chooses such food from that eaten by the mother as to make bone and muscle, mucous membrane and hair, why does it not continue to reject the poisons and keep the human animal in health as it does in other animals.

The only answer is that the objective mind in Man, by a false system of reasoning in the past, has made comparisons, drawn erroneous conclusions, and substituted them for the unerring instinct or intuition present in the infancy of the race. But, fortunately, we have so trained our reasoning faculties that we can now use them in obtaining knowledge by purely scientific methods, and are, therefore, prepared to re-educate our subconscious minds, so that, in time, we may hope intuition will again become unerring. With knowledge gained by the purely scientific process we are enabled to analyse the body and discover its correct chemical proportions, and may then set about, in a scientific manner, to feed the body with such foods as will supply, in correct proportion, the chemicals necessary to maintain it in normal condition.

In time we shall realize that the body must be fed for the specific purpose of keeping it in normal condition, a fit instrument for a normal mind, and not used as a garbage can in which to chuck this or that gastronomic impossibility because it happens to strike the fancy of a capricious and uneducated appetite.

Mind is just as active in one part of the body as in another in normal conditions. There is as much intelligence in the hands or feet, or liver, or heart, as is in the brain, but, as a race, we have become so used to obeying the reasoning faculties of the brain rather than the intuition of the mind, that we have forgotten how to think with the whole personality.

Take the hands. They have many kinds of intelligence, but in our present state they need education. We can, by perseverance and proper instruction, educate them to perform difficult pieces of music upon the piano, and in time the music seems to get into the hands, and they will perform without any attention on the part of the objective intellect. When our souls perform through our hands they produce the music of genius, but if they are still under the dominance of the brain, and only play those notes which the brain directs, the music is purely mechanical.

These same hands, however, through which the sub-conscious mind has begun to operate and produce soulful music, can be got into such a condition through wrong diet that the sub-conscious mind can only with difficulty operate through them.

We eat and drink foods which clog the system with poisons, and presently the joints of the fingers swell and become unwieldy. Had the sub-conscious been left to choose our food it would never have permitted the uric-acid-laden foods to enter the system. When we come to use our brain power correctly we shall refuse to allow entrance to anything that will poison or clog.

This same sub-conscious intelligence chooses, from the foods we eat, those elements necessary to the building of the various parts of the body, such as the bones, brain, hair, skin, etc. Different food products require different digestive fluids, which are also provided by the sub-conscious mind.

It may not be generally known that one's "mouth waters" in three different ways, but the fact is that the saliva in the mouth manifests different chemical combinations by the introduction of different kinds of foods, such as carbohydrates, fats, albumens, etc., and it is not even necessary to eat these foods to cause a flow of saliva. Simply to think of various foods when hungry will cause various chemical combinations in the saliva.

Not only that, but different food products require different fluids, acid or alkaline, in the stomach for their digestion.

With reference to the girl poisoned by the apple. Her mother told her, when a child, that she should not eat some apples which were intended for another purpose, and that "if she did they would make her sick." Children are more subject to suggestion, if possible, than their elders, and the apple that she ate did make her very sick, and left an impression on the child's mind that gradually sank into her subconsciousness, and, as she grew to womanhood, the impression strengthened.

In talking to her about right and wrong thinking, we got it into her mind that it was not the apple in her stomach, but the thought in her mind, that was poisonous. She became convinced, and immediately ate a large apple without any ill result.

A man with the idiosyncrasy against eggs had a prenatal education which amounted almost to a birth-mark, but at 50 years of age a little of the right sort of education convinced him that the poisonous effects of eggs was in his subconscious mind. Eggs given to him mixed up with other food, without his knowledge, invariably brought on poisonous symptoms, but when the matter was brought to his attention, and he began to educate his subconscious mind, he could take eggs in any form without difficulty.

Invalids are very impressionable and suggestible, and if a flesh diet is taken away from them without first educating them as to the bad effects of meat, they will seldom thrive. We have seen invalids, deprived of flesh diet against their wills, get into the best of physical health temporarily,

by restoring to them their meat, simply because their subconscious mind had been educated to believe that meat was essential to their welfare.

Education is the great essential in correcting the diet of the individual or the nation. No person should ever be *forced* to change his diet. He should be taught proper food values, and then be persuaded to try simple, wholesome food, with the understanding that he could return to the old diet if he did not thrive upon the new. If the new diet is scientific, and his reason is convinced of its scientific value, the sub-conscious mind will very quickly act in the matter and beneficial results are sure to follow.

We said one day to a very thin patient who was not getting proper results from his food, "Why do you not try uncooked, natural foods for a while?" His reply was, "I could never get strong without meat, and I can't eat that raw." We asked him if he ever heard of a horse, or an ox, or an elephant, or any other strong animal eating meat in order to gain strength? This question set him thinking, and within a day he decided to try the natural diet, with the result that he gained 32 pounds in weight within a period of about four or five weeks, and the added flesh was firm and normal.

When the subconscious is once educated to a natural diet, it will very quickly produce ill results if that diet is not adhered to.

Two suggestions should be made with reference to an educational campaign on diet. First, we must recognise the fact that, although we can walk uprightly, and can talk and reason, we are yet animals, and if we want to know what normal conditions are, and what natural food is, we may well study the habits of other normal animals, and shall probably be unable to find any species of animals that kill their food by cooking. A natural diet, is, therefore, an uncooked diet, and a diet that will supply all the chemicals needed by the human system cannot be got out of the vegetables grown in the truck patch. A great mistake made by many so-called "vegetarians" is, that they are almost living on potatoes, beans, peas, &c., and imagine that they are properly nourishing their bodies. These people often have sallow skins, and the mention of the fact that they are vegetarians would suffice to keep any normal human being from ever wanting to follow in their footsteps.

A natural fruitarian diet should properly combine fruits and cereals, milk, eggs, butter, cheese and honey, and such vegetables as can be eaten in their natural or raw state. For the good of humanity, all those thin, cadaverous - looking, sallow - skinned people, who are too exclusively living on 'garden stuff,' and are anything but strong, healthy, wholesome looking specimens, should be paid a premium to keep to themselves the secret of their unnatural and insufficient diet.

A word about longevity. Man is about the only example of life that shows evidence of old age in a state of nature. When we consider that his entire body is made over in about eleven months; that in no organism is there a single cell over fourteen months of age; that the cells of the body are being constantly broken down and renewed; that the average human being has new lungs, a new heart, a new stomach, new kidneys, new hair, and new skins every year, the question naturally arises, why does a man grow old? If he is being constantly renewed, why does he not renew it in the similitude of youth instead of old age?

Several things enter into the problem, but the two principal ones are—cooked foods and sub-conscious education. We will consider first the cooked foods.

The cooking of food renders it subject to fermentation and putrefaction before it can be properly digested. Any housewife knows that she can keep potatoes in the house all winter uncooked, but as soon as they are cooked and put away in the pantry where there is any degree of heat, equal to that of the human body, they will probably turn sour overnight.

The food we eat can only nourish the body when it has been assimilated and taken up by the blood for distribution throughout the body. This process is necessarily a slow one, and takes place, not in the stomach as many suppose, but in the small intestines. When the food is introduced into the system in its natural uncooked state, the heat of the body is not sufficient to produce putrefaction until after the digestive processes are finished, but in a cooked state putrefaction sets in, and then we have a culture ground for the bowel bacilli. These micro-organisms in the lower bowel multiply at such a rapid rate that it is estimated in many cases they make up in bulk fully one-third of the human excreta, and, in order to live, they feed on the food that should have been assimilated by the system, and thus in interfering with the process of assimilation they prevent the body from being properly nourished, the skin dries up and becomes wrinkled, and the evidences of premature age are then seen.

Another great reason, however, for premature old age and death is found in the education of the sub-conscious mind. There is no doubt in the minds of students of anthropology that the span of human life in the past was very much greater than at present. There has been a time when men lived for hundreds of years, whereas now the average period is only about 35 years. and a person who lives to be 100 is said to be very old.

It is simply the old truth over again, "As a man thinketh in his heart, so is he," and the race concept of "growing old" has been handed down to us, and we begin very early in life to instil the thought into the sub-conscious mind of our children. This race concept, in common with all other race concepts that have come down to us, is very fallacious.

A sacred historian, speaking of patriarchs who lived to great ages, is reported as saying that "the life of man is three score years and ten," and it has therefore become part of our religion to grow old and to die. We begin early with a child by

telling it of its birthdays, and each birthday we impress upon its mind that it is one year older. After awhile it gets the notion that growing old is the proper thing.

When we come to know that there is not a single cell in our body over one year old, and that there is no scientific reason for our taking on the appearance of old age; that by proper diet, proper exercise, and proper thinking, we may maintain our bodies in perfect health, and remain on this earth just as long as there is useful work for us to do and something for us to learn, then we shall begin to educate our subconsciousness in a great truth.

Therefore, we conclude that the essential thing in matters of health and longevity is to educate our sub-consciousness as to scientific diet and scientific thinking, in the full assurance that when it is given the proper food, and the proper thought, it will construct from those materials the body of health and maintain it in prolonged youth.

Gleanings.

A house without Love is no more a home, than a body without a soul is a man.

In heaven there will be neither marrying or mothers-in-law, but we are not there yet.

The real function of amusement is to make us forget we are grown-up.

Loneliness is one of the greatest factors in the world; even love itself results from it.

Some men make the mistake of trying to do to-morrow those who have been done to-day.

The love that is blind is not of great value, but the love that understands and forgives is the quality that lifts men and women near to the angels.

A woman's smiles are for the world, her kisses for the one who needs her, her tears for the one she needs. Blessed is the man on whose breast a sweetheart weeps.

Many men when they get married think the Almighty has made some mistake in the "making up" of the wife. Therefore they proceed to revise her, to make her all over to suit their own notions. Then it is that they meet with trouble in large quantities.

Those who try to do without recreation pay the penalty in arrested development. They dry up. Their lives become juiceless and uninteresting. They do not get rid of the brain ash from one day to another, and the monotony of using the same faculties a great many hours each day without change or diversion will soon so deteriorate the mind that it will lose its elasticity, and the brain will operate in a perfunctory manner, instead of with strong, vigorous action. Such will produce nothing original or great.

By the Way.

By LILY HODGKINSON.

I am asked by C. N. to suggest the best means for propagating the gospel, (for I may certainly call it "good news") of Food Reform. She means the best means within a woman's power, and is anxious to know whether I believe much can be done by solitary effort. Of course it can—why not?

In such a case I should say—first make yourself well on a reasonable diet—not only "not ill"—but actively, irresistibly *well*, with clear eyes and complexion, untiring energy and unwearable good temper. Then pay some attention to dress. It may be a humiliating fact that the attractively dressed woman carries opinion with her more effectually than does the short-haired ungainly variety, *but a fact it is*.

It is of course presupposed that C. N. has studied the subject, knows what the best writers have said about it, has observed the failures and successes of diet in her immediate circle and has that real interest in questions of health which should be a part of every woman's outfit. Thus provided, it is an excellent plan to have an 'afternoon' and to invite one's women friends to discuss the subject, giving it an attractive title and one likely to draw those to whom the subject is unknown. Procure some of the best literature, cheap booklets and so forth—from The Order of the Golden Age, and have this disposed on a little table with someone to look after it and sell it to those who wish to know more. And when your friends are assembled—and they will certainly come, both because the novelty appeals to them and because health is really every woman's subject—make a little address, giving your own experience, naming the experience of others, touching on it from every point of view that has most appealed to yourself, and invite questions and discussion. Do not be nervous of the latter. If you know even a very little you know more than those who have never studied the question at all, and are asking, not as captious critics but because they really want to learn. You can put down the heads of what you want to say and refer to this occasionlly so that all comes in right order. Or if you are very nervous on on a first occasion you can read a brief paper. But this is never so interesting to an audience and is always to be avoided if possible.

The art of speaking is a very simple one—if you know your subject. Do not think of *yourself*, etc., etc. Think of your audience, and talk to them as simply and naturally as you do to your sisters, your cousins and your aunts. There is of course a certain art and training in speaking in large public buildings, but *anyone* can speak in a drawing room if they will only do it in a clear and leisurely manner. In the course of the address mention that pamphlets and books are on sale which will carry the subject further, and you will find that several of the audience will back their interest to that extent, and that the result will be very acceptable to the work of The Order of the Golden Age beside having the advantage of making it more widely known—as it most truly

deserves to be. Announce at the end that you have more to say on other branches of the subject, naming them, and be very careful to encourage enquirers to speak, for nothing interests an audience more than to hear questions dexterously and neatly met, and every one is pleased to think that their question or objection is thought worthy of combat. I think I can safely say that if these directions are followed there is no better method of propaganda.

It is within the means of every woman who possesses a room where she can receive her friends, and the entertainment can be varied according to her means. Tea afterwards is certainly liked and adds to the sociability of the proceedings, but I have seen successful meetings where nothing of that kind was given. This is *useful* work which can be done *unaided*, and it will be found very interesting and an excellent training in the art of public speaking which in these stirring days any woman may be glad to possess.

I have been asked for a new suggestion for vegetable soups. I do not know if it is new, but it is certainly unknown to many people that excellent soup can be made of fresh pea-pods. They are generally thrown away in England, but that is not so in France, where I have often seen them used as a vegetable—and a very nice one. They must, of course, be young and fresh to be at their best, and then they really have the flavour of the peas themselves.

For the soup they must be boiled until soft enough to be sieved, and milk, thickening and seasoning added to taste.

Now that there is such an interest in the pure and unadulterated flours, I think I cannot do better than suggest to my readers that they should give the well-known Manhu products a trial. Either the whole meal flour or the crushed barley is especially good for using with the biscuits I have mentioned before in these columns as being so nourishing and so nice. Half quantities of Manhu flour and Cow and Gate Half cream milk, with vegetarian butter rubbed in and moistened with water. These rolled out *very* thin and baked in a good oven are excellent with cheese or anything else, and are very sustaining. The prepared barley is very good for barley water, which I always think an excellent drink when flavoured with lemon. But, indeed, all the Manhu preparations are good, and may be depended upon. Any grocer will supply them.

I have been asked to mention that extremely pretty imitation "ospreys" can now be had in many colours and shadings. I was shown an expensive hat the other day with a swathed crown of dull purple tulle and a charming garland of shaded velvet pansies. But the charm of the hat was entirely owing to three beautiful ospreys, shading from grey to purple, and posed at the side, and these I felt to be impossible to any humane woman. I was sincerely surprised when, on taking the hat and looking closely at it, I saw that these ospreys were a beautiful imitation and no more. There was no doubt of their being an imitation — there is a difference that one cannot mistake at close quarters. But no one, seeing them in the usual way, could suppose them to be any other than what they seemed. I think this is good news, as the osprey in its aigrette form gives a lightness to millinery which nothing else does, and it is pleasant that it should become a possibility once more.

I have been receiving notices of excellent lectures at Baylis House, Slough—that delightful resort for food reformers. The gardens are now in their full spring beauty, and a twenty-five minute journey from Paddington by one of the frequent G.W.R. trains brings one into the midst of a very unusual display of natural and architectural loveliness. The house is such a stately old Georgian mansion, and the surroundings give it every advantage. It is becoming, I believe, very popular for week-end visits as well as for longer stays, and the position, so near London, and the journey so inexpensive, make it especially convenient in this way. The lectures are given in the fine hall, and are preceded by tea and other refreshments with a display of food-reform dishes which is always of interest. Many very well-known people have lectured at Baylis, including the Head Master of Eton, Dr. Haig, Mrs. Cobden Sanderson, and others of equal renown.

There is a very interesting letter in the *British Medical Journal* of 18th February by Dr. Mantle, of Harrogate, on the subject of Appendicitis. He says:

> The fact that there is a comparatively small amount of appendicitis in those who eat little or no meat is important, and most *àpropos* at this time comes the very interesting and valuable report of Dr. Owen Williams on the distribution of appendicitis, with some observations on its relation to diet, published on December 31st, 1910. As the result of very extensive inquiries, Dr. Williams has come to the conclusion "that diet plays a definite part in the production of the disease, and that animal food seems to be associated with an increased number of cases." It has been pointed out as rare amongst Roumanian peasants living mostly on vegetables, but Roumanians living in the city chiefly on animal diet are frequently affected, for there is said to be one case of appendicitis in every 221 patients. Again, the vegetarian diet of the Japanese, and of the Indians of India, seems to protect them from appendicitis. In this country the well-to-do classes are more frequently affected than the poorer classes, as Poor Law hospital reports show, and probably food differences account for this.

He proceeds to deal with certain pathological changes which are produced, and adds:

> Dr. Owen Williams has not been able to determine what fatty foods are blamable for these pathological changes, but we may fairly conclude that an animal diet favours them rather than a vegetable one. A predisposition to infection is evidently produced under certain circumstances which we cannot exactly determine, but there is evidence pointing to meat-eating at least as contributory.

It is more than interesting to see the medical profession taking up the views which we have held and taught for so long. It is not wonderful that we should have been the pioneers, for dietetics (when you come to the bed-rock of the thing) are more a matter of practical experiment than of scientific theory, and we who had most of us tried both forms of diet and knew the points of each were in a position to give opinions much better worth attention

than those of persons who only knew the meat diet from practical experience and were deeply prejudiced against one which excluded flesh and fowl. But we are rapidly coming into our own.

It is a circumstance of great interest to humanitarians that one great cause of the terrible outbreak of plague in the East and on the confines of Russia should be believed to be infection from the fleas in the fur of the marmot—an animal much trapped and hunted on account of the great demand for its skin in Europe. This gives rise to a great many considerations. There are certain animals which, in man's resistless conquest of the world, must be dispossessed and give way—the great carnivora, the rabbit, the rat, and one or two more—and if people like to deck themselves with their furs and take the risk until a more civilised taste obtains I see little objection. But to slaughter inoffensive animals and extirpate whole species of rare and beautiful creatures for the sake of their fur seems an inexcusable cruelty and, as it now begins to appear, a very dangerous one in some respects. If we let the marmot alone in his solitudes his parasites would concern us not at all. He certainly has no desire to cultivate our acquaintance. The fur is safe enough to wear by the time it reaches Bond Street, but it has left its deadly germ in the East, and if the plague spreads down the route of the Volga and elsewhere we may find fears that have become legendary as active once more as a slumbering volcano when it breaks into flame and fury. And it may be then regretted too late that vanity and cruelty brought such an unforeseen punishment upon our heads.

C. S. writes:—"You appear to think the millenium of health will come by very simple means. Is this likely or possible? Surely enormous changes even in the nature of Man would be necessary. His moral nature must change as well as his physical."

It is wonderful how health changes even the moral nature of Man, destroys his anti-social tendencies and raises him to the plane where the spiritual part of his nature has free play and is not hampered and obscured in its manifestations. Therefore I hope everything from the very simple beginning of natural, humane, and scientific dietetics. I have seen the changes it works in very many individuals and there is no less reason to suppose that its influence would diminish in the mass.

There is an interesting article in the January *London Magazine* on Louis Kuhne's theory of diagnosis from the shape of the head and neck. It is illustrated by pictures of different types of heads from various pictures. Kuhne's theory is that morbid accumulations in the body cause alterations in the shape of the head and neck, and that it is easy to learn to associate a certain type of neck with the condition of the disease that caused it. These changes affect both corpulent and thin people, and Kuhne considers it an invariably bad sign when the clear line of the jaw is lost by an increasing accumulation of morbid matter, and when the neck thickens, especially at the back. One has oneself noticed this instinctively, and if the cause be, as the author declares, wrong and excessive diet, how futile are the visits to beauty-shops and the massage, expensive lotions and treatments used in the hope of getting rid of these disfigurements. It is the old story—health and nothing but health is the road to beauty. The article is well worth reading, and the illustrations are most instructive.

I must not close my monthly notes without a reference to the Sanitarium at Caterham, under the guidance of Dr. Olsen, on the principles of the well-known Battle Creek Sanitarium. There could scarcely be a healthier position than that which it occupies among the beautiful Surrey Hills, and if it is an inducement to possible visitors to know how much others have appreciated this pleasant resort it may interest them to hear that the Institution has been crowded with guests and patients. Nothing succeeds like success and in this case I believe it to be that nothing deserves to succeed like success. Certainly all who are looking for an Institution of the kind would do well to see Caterham before coming to a decision. Since we cannot transplant the wonderful Battle Creek to England it is at least desirable to keep in touch with its methods as nearly as possible.

It may interest my readers who prefer honey to sugar (and have the usual difficulty in getting it unadulterated) to know that the Pitman Health Food Company, of Birmingham, has received a large consignment of White Heather Jamaica Honey which is of especially fine flavour. The other specialities of this firm are also eminently well worth notice and the price list most interesting.

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Athletic Notes.

The phenomenal success of one of our Members, Mr. F. Guthrie, of Dublin, has been the most noteworthy fact in the Athletic World during the past quarter. This now champion athlete only put on a running shoe for the first time in November last, with the object of assisting his Club, the newly formed Dublin Vegetarian Harriers, but from almost his initial performance he has been hailed as an exceptional runner, the Irish Press noticing him in sketches of his yet short though brilliant career, and the leading dailies publishing his photograph.

After three weeks' practice with his Club, he competed in the big Invitation Race organized by the Clonliffe Harriers, Dublin, in November last, and easily secured the Medal for first novice home. During the same month, in the Vegetarian Harriers' Six Miles Cross-Country Handicap, he was an easy first over the very severe Meadowbrook course, when he covered the distance in 37 minutes. In the Inter-Club Competition over the same course, between the Vegetarian and

Donore Harriers, the former proving victorious, he again romped home first, reducing his former time considerably.

Guthrie's next effort was in the Southern Cross-Country Championship of Ireland. This event was run at Dublin on January 21st, when O'Neill, the English Amateur Ten-Mile Champion also took part; but he found the pace so hot that he retired after the second round. Guthrie once more took command of the field, and running very strongly to the finish, won handsomely in the magnificent time of 33 mins. 47 secs.

On the 28th January the Vegetarian Harriers competed in an Inter-team Six Miles Cross-Country race against the Dublin University Harriers, the oldest club in Ireland, the Vegetarians securing an easy victory with 19 points against 39, and Guthrie winning outright by over a quarter-of-a-mile in 37 mins. 30 secs. In the Six Miles Flat Handicap for the Clonliffe Harriers' Horan Cup, held at Finglas Wood on the 18th February in a deluge of rain, Guthrie ran through his men in grand style, gaining the Medal for fastest time in 34 mins. 27 secs., but owing to the heavy handicap could only secure third place in the actual field of 35 competitors. The Annual Junior Six Miles Cross-Country Championship of Ireland was held at Newtownards Recreation Grounds on the 25th February, in fine weather and before a large attendance, 15 teams competing, mustering 162 runners. The English Amateur Champion, O'Neill, again took part with his team, the Connaught Rangers; but after a most exciting neck-and-neck struggle with Guthrie for four laps, O'Neill, finding that his fruitarian opponent had the beating of him all the way, devoted himself in a most sportsmanlike manner to coaching his team, who supplied the actual Club champions; and Guthrie spreadeagled the huge field, running home a gallant winner by over 100 yards, in 34 mins. 52 secs.

On March 6th Guthrie won the Ten Miles Cross-Country Championship of his own Club, in 58 mins. 25 secs., and was followed home by another promising fruitarian, Grant, who completed the distance in 59 mins. 20 secs. The Senior National Cross-Country Championship of Ireland, Eight Miles, was held at Merrion, Dublin, on March 13th, over a new course, which did not give real exponents of steeplechasing a fair chance, owing to lack of jumps; but after a ding-dong struggle with his old adversary, O'Neill, and Ryder, the latter winning, Guthrie secured third place—and first for his Club. Apart from the fact that the course was more suitable for flat-racing, Guthrie did a splendid performance in securing such a prominent position in the National Championship during his first season, being only beaten by two such "old hands," and I heartily congratulate him on behalf of his fellow Members and the Cause. In reference to this race, Guthrie writes me as follows:—"The papers will not tell you that I was the freshest and gamest man of the whole galaxy of runners after the race was over. *This fact speaks volumes for the diet that does not entail sacrifice of our helpless fellow-beings.* I send my best wishes to all the brethren who are working for the Reign of Peace which is coming." At the conclusion of the Irish National Cross-Country event, Guthrie was selected by the Irish Cross-Country Association as one of the team to do battle for Ireland in the International Cross-Country Championship between England, Ireland, Scotland, Wales and France at Newport, Wales, on March 25th.

Kenneth Wilson, the six-year-old fruitarian swmiming prodigy, recently excelled his previous fine record by swimming, in still water, 3,040 yards, in two hours and-a-quarter, without a rest, or the slightest ill-effects from his exertion. He has received the Vegetarian Cycling and Athletic Club Badge, of which he is extremely proud, as also of the fact that he is now a member of a real club for grown-ups! Strange how we like to feel old when we are young, and young when we are old!

E. G. O'Flaherty.

Concerning Vanity.

Vanity is of three sorts.

There is physical vanity, which is pride of personal appearance. Then there is mental vanity, which is a desire to appear to be learned or literary. Lastly, there is theological vanity, which is ordinarily called piety.

Thus we have three species of vanity; the vanity promulgated by fashion books, the vanity promulgated by literary colleges, and the vanity promulgated by evangelical zeal.

Of all the sickening people in the world, the worst is the one who makes his piety prominent; who is always holding up by conversation or conduct the fact that he is pious. And yet, he cannot make himself a greater nuisance than that other fellow who never loses an opportunity to show his familiarity with classical lore and historical books whenever he has anything to say or write.

Physical vanity makes a man a conceited dude. Mental vanity makes a man a pedantic prig. Theological vanity makes a man a pharisaical prude. If a man has no physical attributes to be vain of, he is quite apt to make the attempt to be vain of his learning. If he fails to have either a body or a brain to excite his vanity, his last hope is piety. At least he can be pious, even though he be flat-chested and empty-headed.

Once get vanity of some sort into a man's head and there is no room for anything else. Whenever a man begins to show off, his learning leaves him if he has had any. Whenever a man begins to get proud of his religious attainments, his religion leaves him and he degenerates into a pious prattler.

Columbus Medical Journal.

Life appears to me too short to be spent in nursing animosity or registering wrongs. We are, and must be, one and all burdened with faults in this world, but the time will come when, I trust, we shall put them off in putting off our corruptible bodies.

Charlotte Bronte.

Health Notes and News.

Mentality and Digestion.

Pawlow,' the Russian physiologist, showed the process of digestion to be regulated largely by the mental state, as well as by the sense of taste. One who is in a bad state of mind, having a sour disposition, is quite likely to have a sour stomach.

The enjoyment of food, the degree of hunger, the pleasure of eating, the freedom of the mind from care, worry and grief, all contribute mightily to healthy digestion and to the prevention of dyspepsia, with all its train of woes and suffering.

An effort should be made to make the meal hour the most pleasant of the day. If one is eating alone, in public restaurants, under no circumstances should he indulge taxing and troublesome thoughts. Lay your mental work and plans aside; let the meal hour be devoted to the pleasure of eating.

DIETETIC AND HYGIENIC GAZETTE.

The Poisons in Beef Extract.

The United States Department of Agriculture has recently published a circular giving the results of a chemical examination of beef extracts by F. C. Cook, chemist. It appears from these careful researches that lean beef consists of 77 per cent. water, 19.7 per cent. protein, and 2.3 per cent. extractives. Creatin is found present in beef in the proportion of .3 per cent.

Beef extract consists of the extractives or innutritious part only. It has long been recognized that these meat extracts have practically no food value. As compared with some other foods, ordinary beef-tea has a food value one-seventh that of full milk, one-fourth that of skim milk, one-eighth that of grape juice, and one-sixth that of apple juice. Four slices of ordinary bread contain more nourishment than a whole gallon of bouillon or beef-tea. An ordinary banana has greater food value than has a quart of strong bouillon.

About eight gallons of beef-tea would be required to furnish the amount of nourishment required by the average labouring man. But a labouring man, even if he could swallow this enormous amount of liquid, would not be properly nourished, for the reason that the food contained in beef-tea is not of the sort which the body requires for its support. Besides, a day's rations of beef-tea would be sufficient to produce very decided toxic effects, even an actual fatal result if administered at one time. An eminent French physiologist, experimenting upon dogs, found that a dog fed on meat extracts died some days sooner than a dog which ate nothing at all.

GOOD HEALTH.

The Art of Living.

It is a daily paradox that most of us never learn to perform the commonest bodily functions even approximately as well as we might. We take air into our lungs about 25,000 times each day of our lives, yet comparatively few persons ever learn to breathe to best advantage, using all sets of respiratory muscles, and changing the air frequently in all the air sacks even to the very tips of their lungs.

Eating is another perennial function. But how few people ever learn when to eat, what to eat, and how much to eat for their own advantage? It may be questioned whether one person in a hundred eats only as much food as he needs, to say nothing of the digestible quality of the food taken. Yet every indigestible particle of food taken into the stomach, and every particle of any kind in excess of what is needed, insures just so much unnecessary wear and tear on the organism.

The highest function of all, as manifested in consciousness, is incessantly operative during all our waking hours. We may momentarily stop breathing; for much longer periods we may abstain from eating; but while we are awake we cannot even for an instant stop thinking. Yet how many minds come to be the 'cold clear logic engines' that Huxley says human minds should be? How many persons have fairly good habits of thinking even within the range of their ordinary capacity?

THE SCIENCE OF HAPPINESS.

Rice as a Muscle Builder.

A recent editorial in the *Lancet-Clinic* is devoted to this interesting subject. It points out that the defeat of Russia by Japan drew the attention of the whole world to the power of endurance exhibited by the Japanese, and that much surprise was expressed that a rice-eating nation should develop such remarkable physical power.

In the United States, as well as in Europe, rice has usually been considered an inferior food, owing to the excess of starch in its composition, and this is undoubtedly true of the rice as we meet with it. But this defect in the grain is the result of the removal of nutrient matter for the purpose of making the rice more presentable for the market by what is known by the polishing process. Not only is the outer husk taken off, but what is called the "rice meal," which envelops the inner kernel, is also brushed away, although it is highly nutritious, being the *albuminous* portion of the grain.

It is, however, an unattractive brown in color. This rice-meal is exported to Europe by rice-growing countries, and in England it is made into what is named "oil cake," with which cattle are fattened. Chemical analysis of rice meal shows that it contains about 12½ per cent. of albuminoids and 4½ per cent. of phosphoric acid, and the former appears to be easily digested by the human system.

As the Japanese, in common with the other rice-eating nations, *do not polish the grain*, except for export, they retain a large proportion of nutriment and flavour to which virtually all Americans and Europeans are absolute strangers.

(Once-milled rice can now be obtained from most Health Food Depots in England.—Ed. H. G. A.

Man's Primitive Diet.

The original diet of primitive man was undoubtedly one of great simplicity. The aborigines subsisted largely upon a simple diet of cereals, fruits and nuts. The cooking problem in such a diet is very simple—merely a matter of boiling and baking the starches and breadstuffs, as both fruits and nuts when ripe are very probably eaten in the raw state. The addition of flesh to the dietary and the preparation of the thousand and one special dishes has enormously complicated the problem of cookery, much to the distress of the average stomach and the disturbance of the health and happiness of the race.

Raw Foods. Eat some fresh, raw food each day. At least at one meal, eat something which is uncooked. The raw food system is all right until it touches the cereals. The eating of raw starches is about the most unscientific dietetic fad which has arisen in our day. The longer they are cooked the better; but all ripe fruits, many vegetables and most nuts are better eaten raw.

If you cannot get good, raw, fresh food in the form of fresh fruits, vegetables or nuts, the next best thing is the dried fruits. Raisins, figs, dates, or even prunes, are excellent eaten raw. Of course, prunes should be soaked before they are eaten. Both raisins and prunes are excellent stewed, but if there is a scarcity of fruit or vegetables, we would suggest the eating of these foods uncooked. Apples and oranges are ideal fresh foods.

WILLIAM SADLER, M.D.

Hygiene v. Drugs.

The Russian scientist, Prof. Elie Metchnikoff of Paris, is constantly suprising the world with his discoveries, but now he has been lecturing at King's College, in London, and saying how disastrous is the use of drugs. "No medicines" is his radical announcement. He says drugs are poisonous. The elements in the body which fight against infection, such as phagocytes, are not proof against poisons. They are harmed by small doses of opium, and experience shows that

alcohol also has a harmful action upon them. Even quinine, the prophylactic effect of which in malarial fevers is indispensable, is a poison for the white blood cells. Hence, medicines should be avoided as much as possible in favour of hygienic measures to check disease. The London faculty considered the professor's discourse in the nature of a bombshell.

PRACTICAL IDEALS.

Cause of Appendicitis.

As this question is still unsettled, I venture to put forward the view that it is due to eating animal food in which the early stages of decomposition have taken place, this food being particularly dangerous when insufficiently cooked. The following may be classed as dangerous:

1. Meat kept till it is tender.
2. Game "hung" till it is "high."
3. Tinned meat and fish.
4. Nearly all the animal food on which boric acid has been used.
5. Much of the food "kept in cold storage."

A great deal of this is decomposed, or dangerously near being so, before it reaches the cook.

In times preceding the modern increase of appendicitis the first two furnished most of the decomposed animal food eaten, and the affection was comparatively rare.

Tinned meat and fish were introduced some time in the Fifties, and came into fairly general use in the Sixties or Seventies. Some years later appendicitis was noticed to be on the increase; it is quite possible that it was increasing for years before it was noticed to be so, for the advance was very slow at first. Then later boric acid and cold storage were employed to preserve meat and other food, and the increase in the number of cases of appendicitis became more marked. As the consumption of these foods increases so does the frequency of appendicitis, till now it has assumed the proportions of a veritable plague, from which no one is safe. . . .

Whatever may be said of this view of the case, the broad facts remain. A great change in the food of the people in recent times. A great increase in the incidence of appendicitis—the one following the other within a short time. The recently introduced food capable of producing appendicitis, and appendicitis following its introduction.

W. COATES, M.D., R.U.I.
Brit. Med. Journal.

Rules for Health.

In 1879 the Parisian firm of Fachet & Co. offered a prize for ten of the most efficacious rules for the preservation of bodily and spiritual health. Of the 500 competitors who had put in their claim Dr. Decornet, of Ferte sur Aube, received the prize. His rules were the following ones:

Rise early and retire early, and during this interval do some useful work.

Water and bread sustain life; but pure air and sunshine are indispensable for good health.

Temperance and soberness are the best elixirs for a long life.

Cleanliness keeps off rust; the machines which are kept best, hold out longest.

Sufficient rest strengthens; too much rest weakens and effeminates.

Whoever keeps his body warm, protects it against any change of the temperature, is not hindered by it in his movements, is well-clad.

A clean and pleasant house is a hygienic home.

One must never forget that soul and intellect are sharpened by leisure and rest; but too much amusement opens a door to passions, and these invite vices.

Self-knowledge and knowledge of Nature, Love and Life are identical with health. But sadness and melancholy lead to an early death.

If you live by your brains, let your limbs not get rusty. *Work* in order to sustain life. But never neglect to increase your intellect and to think lofty thoughts.

HYGIENIC ADVISER.

Announcements.

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All general correspondence should be addressed to 'The Secretary' (not to individuals).

Forthcoming Lectures:—April 5th, 3.30 p.m., "Fats and their Essential Value in a Fruitarian Dietary." Dr. Josiah Oldfield.

April 19th, 7.30 p.m., "Diet and the Blood Stream" (with limelight views). Dr. Valentine Knaggs.

May 3rd, 3.30 p.m., "Pure Food and the Enjoyment of Life." Mr. Roy Horniman.

May 17th, 7.30 p.m., "Nature Cure." Miss Emil Behnke.

June 7th, 3.30 p.m., "The Cultivation of Physical Fitness." Mr. Eustace H. Miles, M.A.

July 5th, 3.30 p.m., "Sunlight in Relation to Health." Dr. Dudley D'Auvergne Wright, F.R.C.S.

Reserved Tickets can be obtained (gratis) from our Hon. Secretary—as our Lectures have been overcrowded.

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Members' Badges can be supplied upon application to the Secretary—but only to Members of the Order.

Bound volumes for 1908-9 (the copies for the two years bound together) containing well executed photographs of our International Offices are now ready, Price 4/- post free. Volumes for the years 1906-7 (bound together and containing a photograph of the Editor) are still to be had, Price 4/- post free. The volumes for 1900, 1901, 1902, and 1904-5 are all sold. A few volumes for 1898, 1899 and 1903 can still be obtained. Price 3/- post free.

Publications of the O.G.A. can be obtained locally in India from Mr. Keshavlal L. Oza, Golden Age Villa, Veraval, Kathiawar.

This Journal is regularly supplied (gratuitously) to Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, Hotels, etc.

The following of our publications are now out of print and cannot be supplied:—"The Voice of Nature," "The Way to Health and Happiness," "The Hour of Woman's Opportunity," "Advantages of Vegetarianism." By Bramwell Booth.

"A Tale of Shame and Cruelty" has been reprinted with considerable additions, under the title of "The Cruelties of the Meat Trade." Price One Penny.

Publications Received.

"**The Ideal Home.**" By Hallie Eustace Miles. (Methuen & Co., 36, Essex St., Strand, London, W.C. Price 3/6 net).

"**The Confessions of a Graduate.**" By Keshavlal L. Oza, M.A. (G. R. C. Press, Madras, India. Price 1/- net).

"**A Holiday with a Hegelian.**" By Francis Sedlak. (A. C. Fifield, 13, Clifford's Inn, London, E.C. Price 3/6 net).

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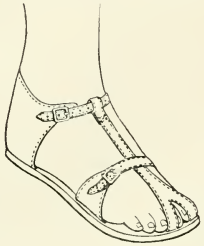
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WHOLESOME AND DELIGHTFUL TEA. Freed from injurious Tannin. Does not cause Indigestion. Recommended by over 1,000 medical men. Send one penny stamp for Free Sample of Universal Digestive Tea, and Booklet by Albert Broadbent.

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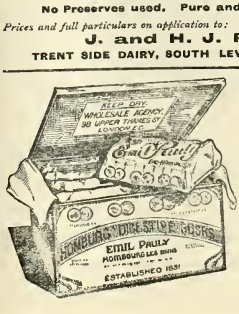
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May be taken at Meals, or alone.

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BREAKFAST FOOD.

NO COOKING REQUIRED.

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Agents wanted everywhere.

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SPECIALLY ADAPTED

For Gout and Rheumatism.
For Nerve and Heart Troubles.
For the Diet Cure of Disease.
For Rest and Nature Treatment.
For Promoting Health and Strength.
For Comforts of Home.
For Old and Young.
For the Athletic and Studious.
For the Artist and Nature Lover
For all Seasons and all Weathers.

BAYLIS HOUSE is an historic mansion, built in 1695 to designs supplied by Sir Christopher Wren, and stands in its own beautiful grounds of wood, lake, garden, lawn, and meadow, surrounded by some of the most charming and famous country in England, including Windsor, Eton, Stoke Poges (where Gray composed his "Elegy"), Burnham Beeches, etc., etc. It is as perfectly appointed a HEALTH-HOME as science and experience can make it, and is doing an invaluable work in restoring health and strength to many who have become run down through stress of modern conditions and wrong living. Uniform temperature night and day, winter and summer.

THE METHODS OF TREATMENT at Baylis House are chiefly Dietetic (on Uric-Acid-Free lines), and Rest. These are employed under medical supervision, and are specially successful in preventing and curing gout, rheumatism, and other similar troubles. As, however, disease is a unity, the Baylis House form of treatment, which aims at purifying the blood by controlling what enters into the body, is helpful to all kinds of ailments.

SPECIAL PROVISION is made for those visitors who are not accustomed to purin-free diet, and in such cases the ordinary diet is continued for a time and modified as circumstances dictate until the complete reform is attained.

THE DISTRICT affords admirable opportunities for all forms of out-door exercises. For Boating the Thames is unrivalled; for Golfing there are several excellent courses within one—three miles of Slough. For Cycling, Riding, and Driving the roads are perfect.

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Better than Standard Bread.

Doctors are urging as a national necessity that Bread should be made from Flour containing 80 per cent. of the Whole Wheat—the one food that alone will sustain every function of the human body.

The best and most nourishing form of Whole Wheat is found in "FORCE" in which, are retained in their entirety all the Mineral Salts and Phosphates of tbe grain; and, owing to scientific combination with Barley Malt, the nutritive value of "FORCE" is far higher than that of the best wholemeal or "Standard" Bread.

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The thin crisp flakes of "FORCE" are quickly acted upon by the gastric juices, and hence are easily digested by the weakest stomach.

"FORCE" is simply delicious with Milk, Cream, Stewed Fruit, and can be employed in many ways to make appetising and nourishing dishes.

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"FORCE" is sold everywhere (Cooked ready to eat) in large 6d. packets.

Large-sized 9 oz. sample will be sent free on receipt of 3d. (cost of postage), by A. C. F., 26, Hosier Lane, E.C.

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THE OLD FOODS

which still sell by the **TON** while many of the New sell only by the **POUND.**

One of these is **HONEY** which is as

OLD AS THE HILLS.

It needs no recommendation, and is seldom advertised. There are but few things which will feed either growing children or adults more, and it is difficult to find a food that is usually liked better. It is restorative, invigorating, pure.

THE VERY FINEST NEW SEASON

JAMAICA HONEY.

White Heather—per Jar, ½ lb. 4½d., 1 lb. 8d., 2 lb. 1/3, 3 lb. 1/9, 7 lb. 3/6
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Ask your Stores for it, or orders of 5/- value carriage paid from

"PITMAN" HEALTH FOOD CO.,
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Full catalogue of Health Foods, 88 pages, with Diet Guide and "Aids to a Simpler Diet," post free, two stamps.

For Cycling, Touring, and Picnics

CHAPMAN'S

LUNCH PIES

ARE UNEQUALLED.

8 Varieties. Prices - 2d., 4d., 6d. and 1/-

Send 3d. for Sample to

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VEGETARIAN BOOTS MADE TO MEASURE BY A VEGETARIAN

Gent's Boots, 16/6 and 12/3. Shoes, 15/6 and 11/9
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The "Last Word" in Food Reform

A properly balanced diet consisting chiefly of uncooked foods,

Regenerates the Blood

because from such nutriment living proteids and organic mineral salts in their right proportion are supplied to it. This

Gives immunity from Diseases

and especially from chronic diseases such as originate in the first place from indigestion and allied complaints. The magnetic forces in pure blood ensure a rapid elimination of all harmful acids and toxins.

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is ensured if living foods are largely eaten, especially the salad vegetables. The blood vessels and tissues keep elastic and supple, and do not become hard and brittle, which is the first indication of age.

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Everyone living regularly on natural unspoilt foods instinctively revolts against perverted habits, both of food, drink, and otherwise.

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Wise Cooks use

MARMITE

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MARMITE is absolutely pure.
Is an invaluable pick-me-up.
Strengthens as well as stimulates.
Is easily digested and economical.
Is recommended by medical profession.
Is used by Food-Reformers and Vegetarians everywhere.

THE LANCET says: "This entirely vegetable Extract possesses the same nutrient value as a well-prepared meat extract."

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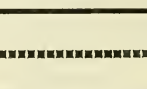
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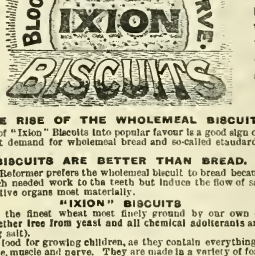
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and especially of "Ixion" Biscuits into popular favour is a good sign of the times. There is a great demand for wholemeal bread and so-called standard bread just now but

BISCUITS ARE BETTER THAN BREAD.

The wise Food Reformer prefers the wholemeal biscuit to bread because they not only give much needed work to the teeth but induce the flow of saliva and so assist the digestive organs most materially.

"IXION" BISCUITS

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Your Stores will refund money in full, after a week's trial, if not satisfied.

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Banana, Chestnut, Dietetic, Wholemeal (Plain and Sweet), Walnut, Hazel, Ginger Snaps.

Standard Flour 80 per cent.

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The very finest Cream.

Pints, 1/3; Quarts, 2/3.

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Standard Flour 80 per cent.

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HYGIAMA is a delicious and highly nutritious food which, when made with milk according to directions, constitutes an extremely digestible and sustaining liquid food.

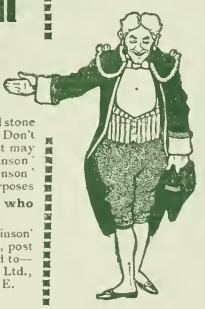
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which is made from cleaned stone ground entire Wheatmeal. Don't ask for 'brown' bread—that may be anything; insist on 'Allinson' Bread, and use the 'Allinson' Wholemeal Flour for all purposes

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This Macaroni will keep well in a dry place but is better used fresh

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